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GRAMMAR
OF THE
CHINESE LANGUAGE.

BY

THE REV. W. LOBSCHREID,

M. Z. B. S. W.; C. M. J. R. G. S. A. Sc., &c.

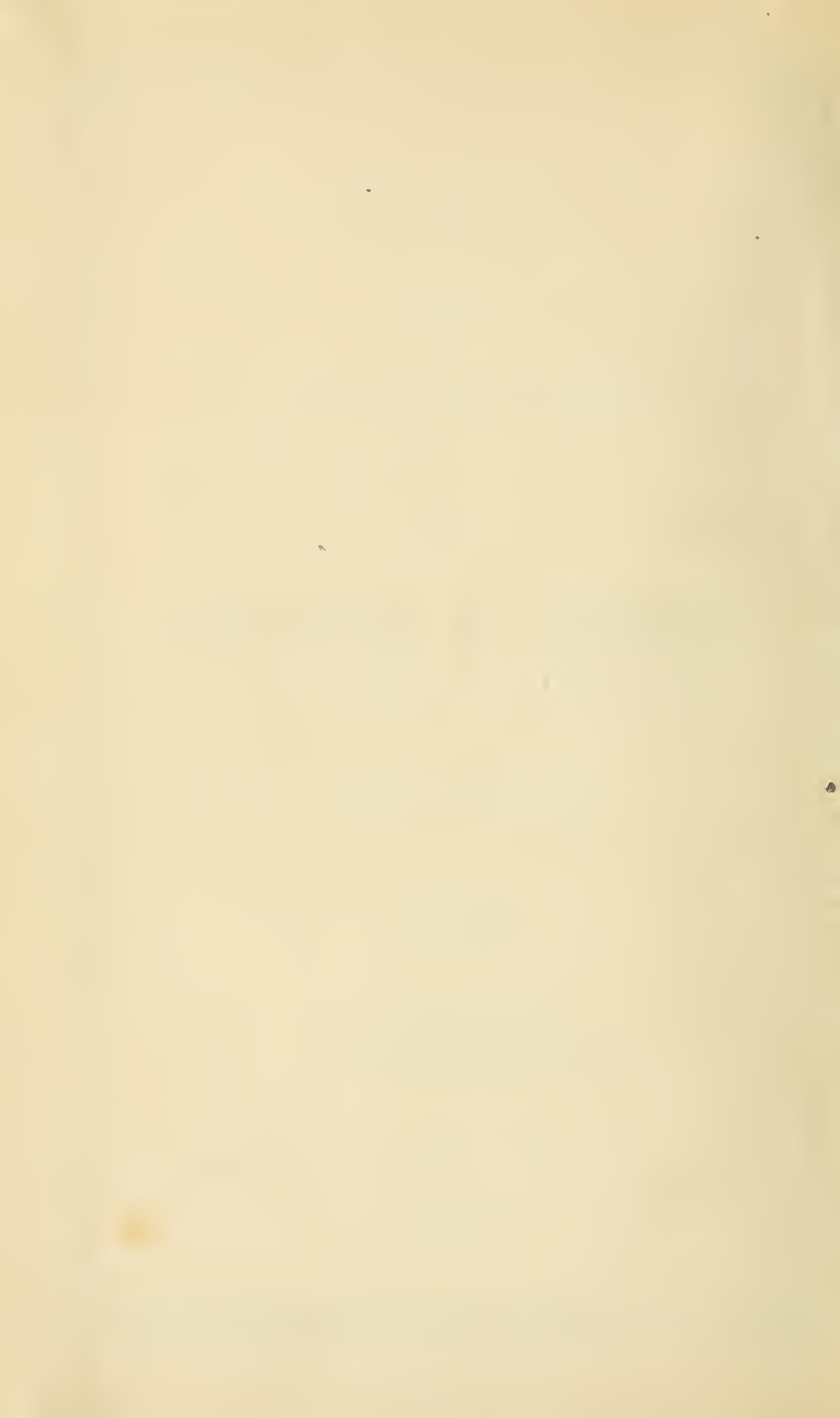
IN TWO PARTS.

PART I.



PRINTED AT THE OFFICE OF THE "DAILY PRESS," HONGKONG.

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To

The Honorable

J. Chomley,

THIS VOLUME

IS RESPECTFULLY INSCRIBED

BY THE

AUTHOR.

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ORIENTAL

PREFACE.

When the author of the present work first arrived in China, he had great difficulties in getting a teacher who would condescend to speak to him as he would do to his own countrymen; and there being not as yet a work published in the local dialect to serve as a safe guide to a knowledge of the spoken language, he felt that in using any of the existing Grammars he would act like a man living in London and using a French Grammar for the acquisition of English. The Orthography of most of the smaller works that were afterwards published is only adapted for private use. The intonation has altogether been discarded, which makes the respective works often dangerous instruments to place into the hands of a new arrival.

As to the Orthography to be adopted in the present work, the author had no hesitation in giving Sir W. Jones' (whom Dr. Williams follows) the preference. Many of the diacritical marks now used by foreigners are not required for natives and may, therefore, soon be done away with. That will leave a simple and excellent system of spelling, such as can be acquired by a native of moderate talent within the short period of one month.

To invent a new alphabet, as several excellent scholars have proposed, would leave us in the same position in which we now find ourselves in Japan, Siam, Tibet, Burmah and India, were the lack of a more practical system of spelling is keenly felt by the students of those tongues.

We must well keep in mind, that the further we advance in civilization, the nearer are nations brought toge-

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ther and the more we shall feel the need of a Standard Alphabet, that will enable a native of Europe to read the names on maps made by the nations of Asia and Africa, and to ascertain (approximately) the pronunciation of a word without any acquired knowledge of the language of the country.

In order to assist the student in the acquisition of the written and spoken idioms and to enable him to avoid the study of unnecessary or useless sentences, the author has endeavoured to distinguish the book style from the various dialects. At the end of most of the paragraphs there will be found a summary of the words in use in the Canton dialect. Whilst the student of that dialect advances in the Grammar, he should carefully commit to memory all the sentences and verbs in the Introduction. A list of Phonetics for writing-lessons will be published shortly after the second part of this Grammar is completed, and the author hopes that with the hints thus given, the student will be enabled to learn to write the characters of the Chinese language within one year and to remember them throughout his life.

The difficulties encountered in preparing the present work have been very great. Besides the Proverbs and two Reading Lessons the author met with but little help from existing books. He can, however, not pass over in silence the valuable assistance rendered to him by the late Mrs. Irwin, in looking over the first 60 pages of the manuscript. He also feels greatly indebted to the Rev. Mr. Stringer for his kindness in correcting the last proofs.

Simplicity and usefulness have been the sole object aimed at by the author. He has endeavoured to collect for reading lessons new and interesting information on the government, religion, manners and customs of the Chinese, so as to acquaint the student not only with the language, but also with the routine and daily life of the people, among whom he is anxious to sojourn.

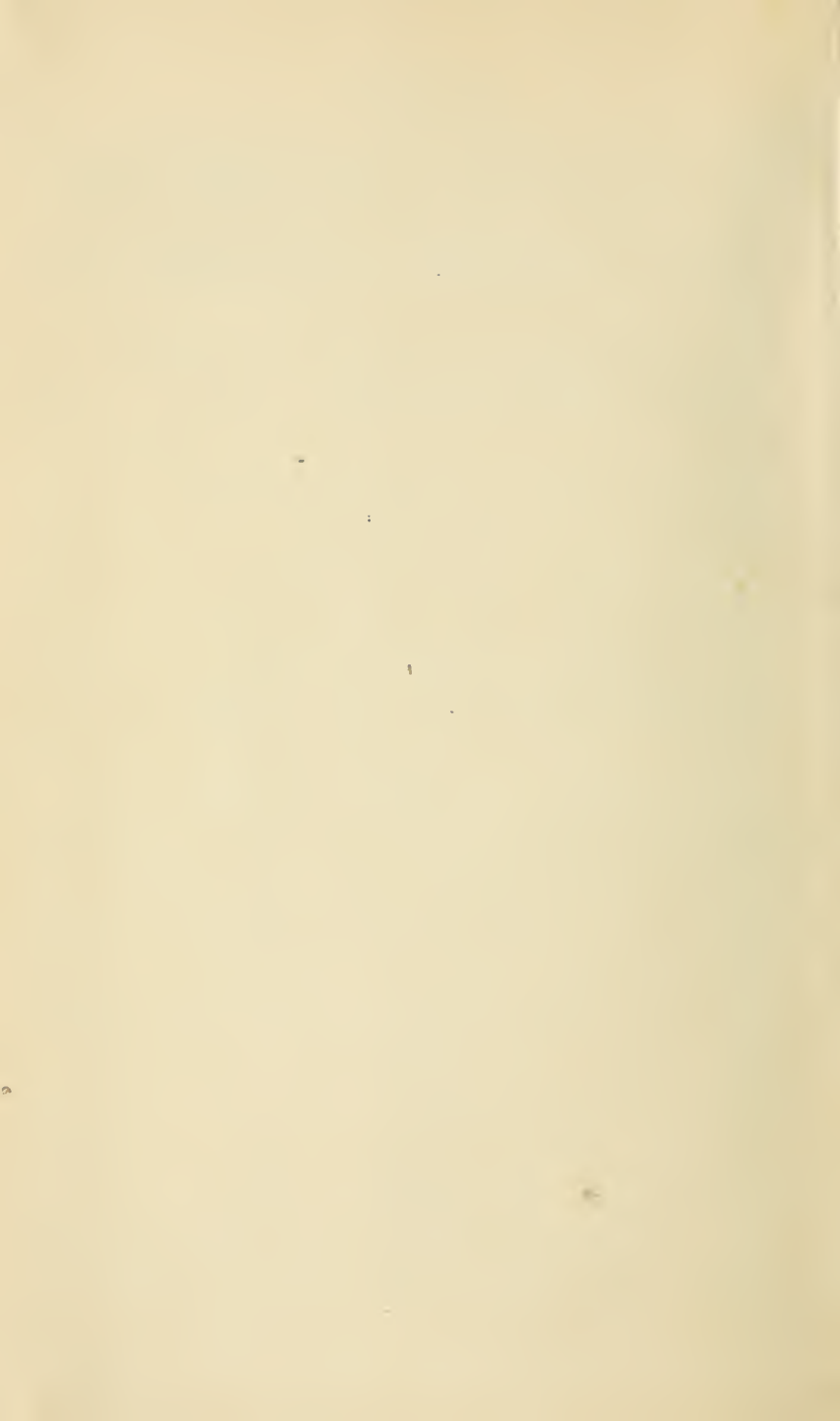
Since the burning of the Factories and the destruction of the printing office of the A. B. C. F. M., great dif-

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difficulties have been experienced in getting a work like the present through the press. The author would, therefore, ask the indulgence of the reader for defects in the outward appearance of the book. Whilst thanking such as have assisted him with their counsel, he shall feel greatly obliged for additional help for a new edition.

W. L.

Victoria, Hongkong, April, 1864.



INTRODUCTION.

Affinity and Difference of Races.

WHEN a person coming from Europe and travelling eastward, passes through a number of states, whose inhabitants differ greatly from him in complexion, costume and religion, his curiosity is excited as he advances; for the nearer he approaches India, the greater is the similarity of features with his own, and the closer the affinity of the language spoken by the sister states of Europe. The large, sparkling eyes of the eastern nations, so far as they are unmixed with the Mongolians from the deserts of Asia, have for more than 3000 years, revelled in sensuality; but combined with it poetry, fiction and wit, with which the graver nations of the west still amuse their children or entertain themselves during the long winter evenings.

The gigantic works they created for themselves and their gods are as many expressions of their character and sentiments, and represent them to us as a people anxious to perpetuate their own existence on this earth, or to induce their gods to quit their abodes of bliss and dwell with man in the works of *his* creation.

Crossing the Himalaya how different is the aspect of affairs. Polygamy and its accompanying vices is here exchanged with Polyandry. The panorama before us is not unlike an encampment of proletarians, who are living upon the scanty crumbs fallen from the overflowing tables of their neighbours. The wings of imagination are clipped. Tied to a barren soil, hemmed in by mountains and deserts, who wonders, that the Tibetan's daily song is: "My home is not here", that he has created another world equally poor and comfortless; and that his charitable disposition has imposed upon him the task of providing for the necessities of the citizens of that world.

The language spoken by this people and further eastward to the Pacific: in China, Cochin China, Siam and Burmah belongs to the monosyllabic tongues and is noted for poverty and inflexibility. The phonetic system introduced into Tibet, Burmah and Siam has indeed to a certain degree assisted in advancing general education; but this has been more than counteracted by the influence of Buddhism and the ancient superstition, as received from the Chinese.

China appears to have been the cradle of that peculiar kind of civilization which distinguishes it from the rest of the world. But their ideas petrefied in hieroglyphics before they were fully developed; and their advance in literature was marked by the formation of a system of ideography, which being mute in itself, is pronounced according to

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Different Dialects in China. Peculiarity of the northern Court Dialect.

the local dialects, however much they differ from each other. Now you hear a vernacular, which reminds you of Scandinavia; again you fancy yourself in France; and again you are overleaped with gutturals, more than in Holland and other parts of the Netherlands. But in spite of the jerks and unearthly sounds, the result of an imperfect articulation, China made considerable progress in civilization, which enabled it to subdue and reform the surrounding barbarians, and to exercise a nominal sway from Central Asia to the Pacific and down to the Malayan Peninsula. In all these states, even in Japan, the Chinese characters became the medium of official communication, and occupy, up to this moment, the same position that Latin did in Europe during the middle age.

If the dialects in China were reduced to a phonetic system, we should have as many different languages as we have in Europe and among the aborigines of America. We should find that the Chinese vernacular is by no means a purely monosyllabic tongue, and that the further we advance towards the north, the more similarity we find in the form of the languages between China, Japan and the American Indians.

In the Canton, Hakka and other southern dialects we frequently hear the finals p, t, and k; further to the north and in what is generally called the southern Court dialect, these consonants terminate in an abrupt sound, in which neither the p, t or k can be distinguished; again further north this abrupt sound terminates in a long vowel. Hence the name of the Governor General of Canton, who was captured by the English, is pronounced yip in Punti; yap in Hakka; yī (abruptly) in the southern, and yeh (long) in the northern Court dialect. The only final consonant left in the latter dialect is the N, and the nasal Ng. The P, becomes B; the M—N; the H or W changes into the guttural Ch. as it is pronounced in all its *nuances* in Germany, or the X in Greece.

If we now pass over to Japan we find, that if the language be correctly written, not a single syllable terminates in a consonant but the N. All the prefixes and suffixes are, as in China, Siam and Tibet, inflexible particles, and the possessive “of” stands detached as in the English language, as: Mimasaka no kami, the kami of Mimasaka; Suruga no kami the kami of Suruga. It certainly cannot be mere accident that the same form should be found in many languages of the American Indians.

When in America and called upon to read a few lines in a book in which the Indian language was transcribed according to Spanish pronunciation, I was struck with the similarity of the sounds with the Japanese. In opening another book, also written in the same language, I found on the title page the English word “Acts” prefixed to “Apostelnu,” i. e., the “Acts of the Apostles.” The Nu, Japanese No, had either from ignorance or from a desire to enropeanize the language, been affixed to the the word Apostle.

This threw at once some light on the character of the language and the probable origin of the Indians. Their long words, I was sure, were strung together from ignorance; for all the names underneath the portraits of chiefs indicate, that the language was originally a syllabic (if not a monosyllabic) one, like the Chinese and Japanese, and that when

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Similarity of Chinese, Japanese and American Indian Dialects.

reduced to a phonetic system, whole sentences were reduced to a single word.

My conjectures were not long to remain without practical proof. I soon learnt, that the Japanese ambassadors, when in California, accidentally asked for *chi chi*, the Indian name for milk. This remarkable coincidence led to an inquiry, which resulted in the discovery of six Japanese names in the California Indian dialect.

I would here remark, that those Indians, who chiefly support themselves by hunting and fishing, speak dialects in sound much more similar to the Japanese and Tartars of northern Asia, than in Yucatan, Central America, and Mexico. Here where we find the ideographic inscriptions so similar in composition to the ancient Chinese characters, we have also languages or dialects resembling more that of northern China. For in these languages (or dialects) we meet the same preponderance of compound hissing sounds and vowels as in China, and the absence of the R is no less remarkable. Hitherto however, the orthography of the works published in the Otomi, Quiché and other languages of Yucatan, Central America and Mexico is too incorrect to enable us to decide on any point without a thorough knowledge of at least one of them. Even the copies, which Stephen made from the manuscripts of the priests, betray a lamentable inconsistency of orthography.

American Indians apparently one Race with the Japanese and E. Asiatics.

If we compare the stature, features, hair and complexion of the Indians, we cannot help declaring them to be either Japanese, Chinese or other cognate tribes of eastern Asia. I have seen women and children, whom nobody would have taken for Indians, had he found them in one of the Islands of Japan. In passing across the Isthmus of Panama and Mexico, I was struck with the similarity of architecture between the Chinese and these people. Instead of excavating mountains, instead of making expensive vaults, all the principal edifices are erected on elevated ground. The tiles of the roofs are concave and convex, just as we have them in China; the anchors of their boats are the same as we find them in Japan and the north of China, *i. e.* with four hooks without a barb; and innumerable other manners, customs and peculiarities of civilization agree exactly with those of eastern Asia, as in no other country of the world.

We now come to inquire as to how these tribes could reach America. During the summer months, when the sun did not set for one whole month, the inhabitants of the extreme parts of northeastern Asia, either pressed by hostile tribes, or from an impulse of adventure, must have crossed over to the American continent, where either by hunting or fishing, they could easily support themselves and provide for their wants during the coming winter. Wave after wave of immigration is likely to have rolled on; and if only, at long intervals, a few returned to their native place, that was sufficient to account for a knowledge of a large Eastern continent, floating among the Chinese, Japanese and other Asiatics.

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American Indians likely from China, Japan and N. E. Asia.

The large fleets of fishing boats about the coasts of Japan and China are, we know, frequently overtaken by tremendous gales and either destroyed or carried eastwards. We know of Japanese junks having been picked up beyond the Sandwich Islands and close to the shore of America after an absence of more than nine months. But much more. Large fleets of war junks, sometimes manned by as many as 100,000 men, have left the coast of China and Japan, and have been scattered by the N. W. gales, that only few of them ever survived or returned. It is not unlikely, that these junks, being well provisioned, have continued in their eastward course, until, within 28 degrees N. L. they fell in with the trade wind, which compelled them to change their course, and carried them towards Mexico or lower California, where they laid the foundation to that kind of civilization resembling so much the Chinese and Japanese. Look at the Chinese dress 5 or 6 centuries ago, and you have the head—dress of the Mexicans; look at the monstrous uniforms, coats-of-mail, and the head—dress of the Japanese women, and you will be struck with their similarity to the Mexicans. As all the kings, chiefs, and priests, in one word, all the creators of that peculiar civilization were *destroyed by the Spaniards*, we need not wonder at the low ebb of education of the present race, who are merely the children of peasants and the lower classes. Were Chinese who speak the different dialects and well versed in their own literature, and Japanese of education, well furnished with ancient works, sent with scientific men to America, we may rest assured, they would soon decypher the inscriptions now fast going to ruin.

Summary of Similarity of the American Indians with the Japanese, Chinese and Northern Asiatics.

1. Language. Monosyllabic, as spoken by the Otomi and other tribes. Hieroglyphs or ideographic characters, on the same principle as the Chinese; absence of the R among those tribes where the ideographic characters are found; prevalence of hissing sounds and gutturals, and most words terminating in a vowel—2. Polysyllabic language of a syllabic character, representing *not sound*, but *syllables* as in Japan. Japanese words detected in the Indian language; Japanese form of the possessive case; prevalence of the R, and the termination of *every word in a vowel, except the N.*

2. Religion. The most ancient religion of the Indians now forming the wandering tribes, is the belief in one great Spirit, whom they worship like the Japanese their Sin 神 (spirit) without image. In both places long, hortatory addresses are delivered to the audience, and both exhibit profound reverence of that spirit, and deep religious feelings. The polytheistic form of worship as found in Mexico &c., is, according to accepted history, the most modern one and was, if we believe Chinese legends, introduced by Buddhist and Shaman priests about the beginning of the sixth century of our era, which nearly coincides with the commencement of the Toltecian history, which is put down at A. D. 596. The dragon or serpent worship was very prevalent. That the Chinese dragon is nothing but a serpent, can be proved from the fact, that at this moment serpents are kept in temples as representatives of the ancient dragon. They resembled the Chinese and (Buddhist) Japanese in their ideas of "the transmigration of the soul;" in their monastic forms and discipline; "in their penances, ablutions, almsgivings and public festivals; in the worship of their household gods, in the devotions of the priests to the study of astrology and astronomy; in the admission of virgin females to the vows and rites of the clois-

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Summary of Similarity &c. &c. Origin of the Written Language.

ter; in the incense, liturgies and chants of their worship; in their use of charms and amulets; in some of their forms of burning the dead, and the preservation of the ashes in urns, and in the assumption of the right to educate the youth." Among other superstitious notions is the one of a celestial dragon endeavouring to devour the sun during an eclipse, and their fondness for the drum, gong and rattles.

3. Customs.—The dragon standard, banner lances, as we find them in Chinese Buddhist temples; ensigns and banners stuck in a ferula, fixed at the back of a warrior. A kind of heraldry, as we meet among the Japanese. Some of their nuptials were symbolized by the ceremony of tying the garments of the two contracting parties together. There was only one lawful wife, though a plurality of concubines. I have already referred to the similarity of dress, architecture and anchors of ships.

Physiologically considered there is not the slightest difference between these tribes and those of Japan and China, and the tribes among themselves differ no more from each other than the people of Europe of one and the same stock.

Crossing over to the Atlantic we meet with legends pointing to a northeastern and eastern immigration. Pictures of bearded men are here and there found, and "figures in distress with Caucasian" features have long been preserved among the Toltecs. Teutonic words are here and there interspersed among the piratical Caribs, Makusi and other tribes, and the strange proper names found among the Mexicans, and of which there are no roots in the same tongue, indicate a very slight influence of eastern origin, but not sufficient to change the fundamental Asiatic character of civilization.

The key to this would be, frequent hostile expeditions along the coast of Europe and northern Africa being, by storm and the gulf stream, carried into the Caribic sea, where the few that survived, were soon absorbed by the natives. But much more than that; we know that Irish priests arrived at Iceland as early as A.D. 793, or more than 70 years before the Normans, and certain legends inform us, that Irishmen, pressed by Roman and Germanic invaders, crossed the Atlantic even earlier than the above period and settled in Florida, where they were met with by the adventurers from Iceland. They appear, however to have either been killed or been absorbed by the natives, who on one occasion seized no less than 100 whites, carried them into the interior, and would have murdered them, had not another white, apparently a chief, saved them. The character he gave of the natives was similar to that later given by the Spaniards. From that time (A. D. 1627) all intercourse with America is broken off and the land forgotten.

Origin of the written language.

When the ancient Chinese felt the need of a written medium for communicating their ideas to one another, they represented them by hieroglyphics. These were originally nothing but rude outlines of natural objects, as :—☉ the sun. To express morning, a line was drawn beneath the sun (☉) indicating that the sun is above the horizon. Other abstract ideas, having reference to space, were represented in a similar manner, as :—above —, below —. The character represented by sun and moon, put together ☾☽ signifies brightness, illustration, illumination &c. Ideas having reference to the mind, are expressed by the heart; quick perception, intelligence, by the ear &c. The classification of the characters under six heads, i.e.,—

1. 象形 Tséung² ying, hieroglyphics, or outlines of natural objects;
2. 假借 'Ká tsé' metaphorical, or borrowed idea's;
3. 指事 'Chí sz' significative or pointing out objects.;

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Origin of the Written Language.

4. 會意 UP² ideographic or combination of Ideas ; ✓
 5. 轉註 'Chün chü' antithetical or inverting signification ; ✓
 6. 聲形 Shing ying phonetic, or such as giving sound ; ✓
 can be reduced under two heads : hieroglyphic and ideographic characters. The former representing the radicals, and the latter the compound characters, must be well distinguished from words. Many radicals or primitives may form one compound character ; but one or two such characters may be necessary to express one word or idea.

The hieroglyphics were, in their original form, too clumsy and impracticable to remain long in use, hence an artificial form was soon substituted for them.

☉ sun, was changed into 日 ;
 𡵓 mountain into 山 ;
 👁 eye into 目 ; and philosophy in all its branches was brought to bear upon the formation of new characters.

The number of original hieroglyphics, now radicals, is 214. These are, however, not all simple characters, on which account we might even reduce that small number considerably. Some are very complicated and belong to that class of characters, which we would call phonetics.

Taking it for granted, that the spoken language existed *before* the written, that it was as monotonous (lack of diversified sounds) and monosyllabic as it is now, the most practical question that suggests itself to our mind is this : *What rule guided them in the formation of the characters?* If we are able to ascertain this, we have gained a great step and shall find it not so difficult a task to remember even complicated characters.

Character of the written language.

The 214 radicals we would call *Relatives*, and the primitives formed by a combination of one or more radicals we would call *Phonetics*. We must be well understood, that we only deal with those characters, which we suppose to be the representatives of the spoken language, as it existed at the time, when the written characters were introduced.

The phonetics were either simple or compounds, *i. e.* sometimes only a single radical was required to express the monosyllabic word, whilst again certain compounds assuming the power of phonetics.

Three principles guided them in the formation of characters.

1. the representative ;
2. the ideographic ; and
3. the phonetic.

1. Of the first class the number is not very great. None of the characters of which they are composed, has anything to do with the sound or spoken word ; f. i. 坐 tso² to sit down is composed of 𡵓, man, and 土, earth. As the author could not find a form which in

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Character of the Written Language.

sound corresponded to the colloquial word *tso*², he represented two men sitting on the ground.

*Yan*² 孕 to be pregnant, is composed of 乃 *‘nái*, to be, and 子 *‘sz* child. None of the characters has any reference to the word *yan*², but a pregnant woman is represented as—being with a child.

2. The ideographic and phonetic principles are in most instances combined; but not always, f. i. *mak*₂ 墨 ink expresses the idea of *hak*, 黑 black, and 土 *‘t’o*, substance—a black substance.

*Yuk*₂ 獄 a prison, is composed of two 犬 *‘hün*, dogs, and 言 *‘ín*, word, to say, to speak. The author's idea of a prison, therefore, must have been that of a place where one is constantly annoyed as when between two dogs, or where men hold conversation of as vile a character as that of dogs.

3. The phonetic principle predominates over every other in the formation of characters. Its extensive application almost entitles it to the designation of the syllabic system of the language. These syllables prove incontestibly, that the authors of the written language endeavoured to invent a mode of representing the language as *spoken*; but combining ideography with the phonetic system, they soon found it superfluous to write for the ear, as the ideographic character fully conveyed the meaning to the reader. Hence it came, that the language by degrees assumed more of the monosyllabic character, which progressed with the extension of letters and general education.

Examples, where the ideographic and phonetic systems are combined.

*P’á*² 怕 to be afraid, is composed of *pak*, (Court dialect *p’áh*) and heart. As the author brought his philosophical notions to bear on the formation of the character, and that being that of a pale heart when frightened, he selected a character possessing both attributes: sound, and the colour of a frightened man. But as paleness from *p’á*² fright, stands in intimate relation to the heart, he united them and thus represented idea and sound in one word.

*Lung*₂ 龍 a hole, is composed of 穴 *‘üt*, a hole, a den, and 龍 *lung* a dragon. The author considering the habitation of dragons to be caves, holes, placed a dragon under shelter in a natural cave, or hole, so that by seeing the character, one's ideas are at once associated with—a hole, whilst *lung* would remind him of the word in common use.

It would lead us too far, were we to trace this interesting, but unprofitable, subject any further; we would, therefore, proceed to the pure phonetics, or those characters, which represent the language as it in some parts still is, or was, once, spoken. If the student will pay strict attention to the phonetics, he will find it comparatively easy to learn to write and to remember the pronunciation of a character.

NOTE.—Under a phonetic system we understand not merely syllables but a capacity of dissecting these into consonants and vowels, as is impossible with the Chinese phonetics.

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Character of the Written Language. The Relatives.

The phonetics are of a stereotype character and are composed of one, two or more relatives (radicals), of which there are 214 now in general use.

The Relatives.

Formed with 1 Stroke.

1. 一 Yat, one; unity.
2. 丨 'Kw'an, To pass through.
3. 丶 'Chü A point, a lord.
4. 丿 P'it, A left stroke
5. 乙 Üt, Curved; a horary [character.
6. 乚 Küt, A barb; hooked.

2. Strokes.

7. 二 Í² Two.
8. 一 T'au A cover.
9. 人 Í Yan Man.
10. 儿 Yan A man walking.
11. 入 Yap, To enter.
12. 八 Pát, Eight.
13. 口 Kwíng A limit.
14. 冂 Mik, To cover.
15. 冫 Ping Ice.
16. 几 Kí A bench.
17. 口 Hóm A receptacle
18. 刀 Tò A knife.
19. 力 Lik, Strength.
20. 勹 Páu To infold.
21. 匕 Pí A spoon.
22. 匚 Fong A chest.
23. 匚 Hai To conceal.
24. 十 Shap, Ten.
25. 卜 Puk, To divine.
26. 卩 Tsít, A seal.
27. 厂 Hon' A shelter.

28. 厶 'Mau Deflected.
29. 乂 Yau² Moreover.

3. Stokes.

30. 口 'Hau The mouth.
31. 口 'Üi To inclose.
32. 土 'T'ò Earth.
33. 士 Sz² A scholar.
34. 攴 Chí² To follow.
35. 攴 Shui To walk slowly.
36. 夕 Tsik, Evening.
37. 大 Tá² Large,
38. 女 'Nü Female.
39. 子 'Tsz A child.
40. 宀 Min A cover.
41. 寸 Ts'ün' An inch.
42. 小 'Siú Small.
43. 尢 尢 尢 'Wong distorted [lame.
44. 尸 Shí A corpse.
45. 屮 Ch'it, A sprout.
46. 山 Shán A mountain.
47. 川 川 川 Ch'ün A stream.
48. 工 Kwíng Work.
49. 巳 Kí One's self.
50. 巾 Kan A napkin.
51. 干 Kon A shield.
52. 彡 'Íú Small.
53. 广 'Ím Shelter, roof.
54. 夊 'Yan A journey.

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The Relatives.

55. 升 'Kung To join hands.
56. 弋 Yik₂ An arrow.
57. 弓 'Kung A bow.
58. 豕 'Kai A swine's head.
59. 彡 Shám Feathers, hair.
60. 彳 Ch'ik, A short step.

4 Strokes.

61. 心 忄 小 Sam The heart.
62. 戈 'Kwo A spear.
63. 戶 'U₂ A door.
64. 手 'Shau A hand.
65. 支 'Chí A branch.
66. 攴 攴 P'ok, A blow.
67. 文 'Man Letters.
68. 斗 'Tau A measure.
69. 斤 'Kan A catty.
70. 方 'Fong A square.
71. 无 无 'Mò Without, not.
72. 日 'Yat₂ The sun.
73. 曰 'Üt₂ To speak.
74. 月 'Üt₂ The moon.
75. 木 'Muk₂ Wood.
76. 欠 'Hím' To owe.
77. 止 'Chí To stop.
78. 歹 歹 'Tái Evil.
79. 殳 'Shü Weapons.
80. 母 'Mò Do not.
81. 比 'Pi To compare.
82. 毛 'Mò Hair.
83. 氏 'Shí A family.
84. 气 'Hí Breath.
85. 水 氵 水 'Shui.
86. 火 火 'Fo Fire.
87. 爪 爪 'Cháu Claws.

88. 父 'Fú₂ A father.
89. 爻 'Ngáu To imitate.
90. 爿 'Ch'ong A Couch.
91. 片 'P'ín' A splinter.
92. 牙 'Ngá₂ Teeth.
93. 牛 'Ngau A cow.
94. 犬 犬 'Hün A dog.

5 Strokes.

95. 立 'Ün Sombra.
96. 玉 王 'Yuk₂ A gem.
97. 瓜 'Kwá A melon.
98. 瓦 'Ngá Earthen.
99. 甘 'Kòm Sweet.
100. 生 'Sháng To produce.
101. 用 'Yung₂ To use.
102. 田 'T'in A field.
103. 疋 'P'at, A roll, a piece.
104. 疒 'Nik₂ Diseased.
105. 殳 'Pát, To separate.
106. 白 'Pák₂ White.
107. 皮 'P'í Skin.
108. 皿 'Ming A dish.
109. 目 目 'Muk₂ The eye.
110. 矛 'Mau A spear.
111. 矢 'Ch'í An arrow.
112. 石 'Shek₂ A stone.
113. 示 示 'Shí To admonish.
114. 肉 'Yau To creep.
115. 禾 'Wo Grain.
116. 穴 'Üt₂ A cave.
117. 立 'Láp₂ To stand up.

6 Strokes.

118. 竹 'Chuk Bamboo.

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The Relatives.

119. 米^{‘Mai} Rice.
 120. 系^{‘Sz’} Silk.
 121. 缶^{‘Fan} Crockery.
 122. 罔^{‘Mong} 𦉳 A net.
 123. 羊^{‘Yéung} A sheep.
 124. 羽^{‘Ü} Wings.
 125. 老^{‘Lò} Aged.
 126. 而^{‘Í} And, still.
 127. 耒^{‘Loi’} A plough.
 128. 耳^{‘Í} An ear.
 129. 聿^{‘Lut₂} A pencil.
 130. 肉^{‘Yuk₂} 月 Flesh.
 131. 臣^{‘Shan} A minister.
 132. 自^{‘Tsz’} Self; from.
 133. 至^{‘Chí’} To extend to.
 134. 臼^{‘K’áu} A mortar.
 135. 舌^{‘Shít₂} The tongue.
 136. 舛^{‘Ch’ün} Error.
 137. 舟^{‘Chau} A boat; a vessel.
 138. 艮^{‘Kan’} Perverse.
 139. 色^{‘Shik₂} Color.
 140. 艸^{‘Ts’ò} 艸 Shrubs.
 141. 虜^{‘Fú} A tiger.
 142. 虫^{‘Ch’ung} Reptiles.
 143. 血^{‘Hüt₂} Blood.
 144. 行^{‘Hang} To walk.
 145. 衣^{‘Í} Clothing.
 146. 西^{‘Há} To oversee; west.
- 7 Strokes.
147. 見^{‘Kín’} To see.
 148. 角^{‘Kok₂} A horn.
 149. 言^{‘Ín} Words.
 150. 谷^{‘Kuk₂} A valley.
 151. 豆^{‘Tau’} Pulse.

152. 豕^{‘Ch’í} Swine.
 153. 豸^{‘Ch’í} Reptiles.
 154. 貝^{‘Pái’} Pearls.
 155. 赤^{‘Ch’ik₂} Flesh color.
 156. 走^{‘Tsau} To run,
 157. 足^{‘Tsuk₂} The foot.
 158. 身^{‘Shan} The body,
 159. 車^{‘Kü} A carriage.
 160. 辛^{‘San} Bitter.
 161. 辰^{‘Shan} Time.
 162. 辵^{‘Ch’éuk} Motion.
 163. 邑^{‘Yap} A city.
 164. 酉^{‘Yau} Spirits.
 165. 采^{‘Pín’} To separate.
 166. 里^{‘Lí} A mile.
- 8 Strokes.
167. 金^{‘Kam} Metal.
 168. 長^{‘Ch’éung} Long, old.
 169. 門^{‘Mún} A door.
 170. 阜^{‘Fau’} A mound.
 171. 隸^{‘Toi’} To extend to
 172. 隹^{‘Chui} Fowls.
 173. 雨^{‘Ü} Rain.
 174. 青^{‘Ts’ing} Green, azure.
 175. 非^{‘Fí} Not; wrong.
- 9 Strokes.
176. 面^{‘Min’} The face.
 177. 革^{‘Kák₂} Skin, hide.
 178. 韋^{‘Wai} To oppose.
 179. 韭^{‘Kan} Leeks.
 180. 音^{‘Yam} Sound.
 181. 頁^{‘Ip₂} The head.
 182. 風^{‘Fung₂} Wind.

INTRODUCTION.

The Relatives. The Phonetics. The Spoken Language &c., &c.

183. 飛 Fī To fly.
 184. 食 Shik₂ To eat.
 185. 首 'Shau The head.
 186. 香 Hénng Incense.
 10 Strokes.
 187. 馬 'Má A horse.
 188. 骨 Kwat₂ Bones.
 189. 高 Kò High.
 190. 髟 Piú Long hair.
 191. 鬥 Tan' To quarrel.
 192. 鬯 Ch'éung' A fragrant plant.
 193. 鬲 Lik₂ A tripod, urn.
 194. 鬼 'Kwai A demon.
 11 Strokes.
 195. 魚 Ü A fish.
 196. 鳥 'Niú A bird.
 197. 鹵 'Lò Salt.
 198. 鹿 Luk₂ A deer.
 199. 麥 Mak₂ Wheat.
 200. 麻 Mä Hemp.

- 12 Strokes.
 201. 黃 Wong Yellow.
 202. 黍 'Shü Millet.
 203. 黑 Hak Black.
 204. 黼 'Ch'í To embroider.
 13 Strokes.
 205. 黾 Min A frog.
 206. 鼎 'Ting A tripod.
 207. 鼓 'Kú A drum.
 208. 鼠 'Shü A mouse.
 14 Strokes.
 209. 鼻 Pí The nose.
 210. 齊 Ts'ai Even, correct.
 15 Strokes.
 211. 齒 'Chí The teeth.
 16 Strokes.
 212. 龍 Lung A dragon.
 213. 龜 Kwai A tortoise.
 17 Strokes.
 214. 龠 Yéuk₂ A flute.

The Phonetics. The Spoken language Represented in the Character.

In looking into a Tonic Dictionary, one must be struck with the large number of characters, which when separated from their respective relatives, retain the same sound they had in their various combinations, though their components had no reference whatever to the meaning of the word. When however, the phonetic has a signification of its own, it frequently conveys the meaning of a whole sentence, and is not only ideographic, but its components correspond also in sound to the spoken language.

EXAMPLES.

Phonetic. Verb.	Relative. Object.	Combination.	Signification.
取 'ts'ü to take.	女 'nü a female.	娶 ts'ü' {	to marry, to take a wife.
取 'ts'ü to take.	走 'tsau to run.	趣 ts'ü' {	to take to you heels, to run.

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INTRODUCTION.

The Spoken Language Represented in the Character. The Phonetics.

京 (king, capital (city))	魚 (ü a fish.	鯨 (k'ing	{ a capital fish, a whale, the lar- gest of mons- ters.
工 (kung to labour.	力 (lik, [with] vigour.	功 (kung	{ to perform ac- tions deserving praise ; merito- rious &c.
工 (Kung to labour	交 (p'ok, { by dealing out blows	攻 (kung	{ to attack ; to assault.

These few examples show, that the ancient Chinese, after having discarded the hieroglyphics, endeavoured to represent their ideas as expressed in the vernacular tongue. The further we go to the north, or the nearer we approach antiquity, the greater will be the similarity between the sound of the dissected character and the spoken language.

The purely phonetic system, where the sound represents the spoken language, irrespective of the meaning of the compound, is the most prevalent, and to this the student should pay his undivided attention.

Examples of the Phonetic 同 (T'ung.

Add to the relative,—

金 (kain, metal, the phonetic	同 (t'ung, and you have copper, {	銅 ;
		[written : }
to 山 (shán, mountain, do.	do.	do. a cavern, written 洞 ;
to 木 (muk, wood, do.	do.	do. a certain tree, 桐 ;
to 竹 (chuk, bamboo, do.	do.	do. a tube, 筒 ;
to 魚 (ü, fish, do.	do.	do. a species of fish, 鯛 .

Examples of 龍 (lung

Add to the relative,—

口 { 'han, mouth, the	龍 (lung, and you have	咙 (lung, the throat ;
[phonetic		
to 才 ('shan, arm, do.	do.	do. 攏 (lung, { to grasp, to seize ;
to 石 (shek, stone, do.	do.	do. 礱 (lung, to rub ;
to 木 (muk, tree, wood, do.	do.	do. 籠 (lung, { a cage, an enclosure ;
to 竹 (chuk, bamboo, do.	do.	do. 籠 (lung, a bird cage ;
to 耳 (i ear, do.	do.	do. 聾 (lung, deafness.

Examples of Fú, Fuk, 幅,

Add 車 (ch'é, a chariot, to fú or fuk 幅 & you have 輻 (fuk, { the spokes
of a wheel.

XVII
INTRODUCTION.

The Phonetics. Sacred Animals &c. Different Styles of Writing.

Add 巾 kan, a napkin, to fú or fuk 幅 & you have 幅 fuk, { a roll of paper or classifier of maps &c.
,, 示 shí² a sign of heaven, do. do. do. 福 fuk, happiness.

Sacred Animals &c.

Many an animal has been declared sacred by popular belief on account of its name being the same as that of happiness or prosperity. Hence a bat is a sacred being, because it is called fuk, the same sound and tone signifying *happiness*. A deer is an animal bringing prosperity to its master, because it is called luk, a word corresponding in sound and tone exactly to luk, emoluments of office; prosperity &c. And the sixth day of the sixth month is, by virtue of the double luk, (6, 6) a doubly lucky day; and officers of high rank, in order to derive the full benefit of it, wash on that day their own clothing.

As the number of characters, that have assumed the power of phonetics, is comparatively small, a thorough knowledge of them is of great value to the student, for it will enable him to remember the most complicated characters without much difficulty. A stock of about 1,500, learnt at the beginning of study, will make the recollection of the components of a character easy, whenever (as is frequently the case with missionaries) pressure of duties compels him to leave the pen or brush untouched in the desk.

In a country where literature has been cultivated in so high a degree, we must expect to find various styles of writing. Though a foreigner has hardly any time to spend on ornamental or running-hand writing, he is often called upon to discuss or name the various modes of writing, on which account we here add the designations of the six different styles.

1. 篆書 sün' shü, the fanciful style, or 篆字 sün' tsz { the seal characters.
2. 隸書 tai² ,, , the plain, square characters used for writing prefaces
3. 楷書 'kái ,, , the pattern style.
4. 行書 'hang² ,, , a stiff form of the running hand.
5. 草書 'tso ,, , the free running hand.
6. 宋書 Sung² ,, , elegant form of characters used in printing.

Colloquial Chinese. Verbs with certain suffixes.

Though it would as yet be very imprudent for a student of the Chinese language to neglect the study of the written characters, as he could not otherwise expect to exercise much influence among the educated classes of China, there is sufficient ground for the hope, that a phonetic system will sooner or later supersede the present characters,

Verbs with the Suffix of, or Ending in, Chü 住.

and lay the foundation of greater development and perspicuity of the vernacular tongue, as a medium of communicating one's ideas.

Few verbs are used singly. Some combine with words, whose meaning differs greatly from their own. We would therefore call the first word the *root*, and the second its *termination*. Words always combining with this latter form should be called *Dissyllabic* words with such a termination or suffix.

As this is a subject of considerable importance, upon which is depending the future development, perfection, and scientific treatment of the language, the foundation upon which will rest the whole weight of the possibility of reducing the ideographic characters to a phonetic system, I have collected a considerable number of phrases illustrative of what is here asserted.

Verbs with the suffix of, or ending in, chü 住.

Táp ₂ chü ³ fái ² tí ²	踏住塊地	To tread on that ground.
Mong ² chü ³ ko ³ t'in	望住個天	To look at the heavens.
'Kau chü ³ to ² nin	久住多年	Of many years' duration.
Tsám ³ chü ³ kí yat ₂	暫住幾日	To live there for a few days.
Fan chü ³ sz ³ hóng	分住四鄉	To live separately in four villages.
T'ung chü ³ yat, ch'ü ³	同住一處	To live together in one place.
Fung chü ³ mat, hoi	封住勿開	Seal it and let it not be opened.
'Chí chü ³ mí ² hang	止住未行	To stop walking.
Lau chü ³ ngoi ³ kwok,	留住外國	Detain him abroad.
Kü chü ³ 'pún 'kong	居住本港	He lives at our estuary.
'Sé chü ³ chéung 'chí	寫住張紙	He is writing a sheet of paper.
Chá chü ³ chí pat,	揸住枝筆	He holds a pencil in his hand.
Chéuk, chü ³ í fuk,	着住衣服	To put on clothing.
'Yam chü ³ 'púi 'tsau	飲住杯酒	To drink a cup (or glass) of wine.
Shik ₂ chü ³ 'hau ín	食住口烟	To smoke a puff of tobacco.
Ním chü ³ 'pá 'ché	拈住把遮	Carry this umbrella.
T'oi chü ³ shing 'kiú	抬住乘轎	Carry a chair.
Ch'ün chü ³ túi ³ 'hái	穿住對鞋	Put on a pair of shoes.
Tái ³ chü ³ kín ³ mò ³	戴住件帽	To wear a cap or hat.
Tso ³ chü ³ 'má 'ché	坐住馬車	To sit in a carriage.
Tsoi ³ chü ³ fo ³ mat ₂	載住貨物	To store away goods.
Tan chü ³ chán ³ fong	墩住棧房	To put goods in the godown.
'So chü ³ 'mún shín ³	鎖住門扇	Lock that door.

Verbs with the Suffix of, or Ending in, Chü 住.

Kwán chü² k'ai chap₂	關住街閘	Bar the gate or barrier.
Wai chü² shing ch'í	圍住城池	To surround or besiege a city.
Shau chü² ying chái²	守住營寨	To guard or hold an encampment.
Wán chü² tò² t'au	灣住渡頭	To anchor at the ferry or landing place.
Sak, chü² háng k'ü	塞住坑衢	To stop up a sewer.
Lán chü² tò² lò²	攔住道路	To obstruct the road.
T'ang chü² shò² muk₂	登住數目	Put it to account, To keep an account.
Tuk, chü² kok, há²	獨住閣下	To live alone in the lower story.
Kung² chü² lau shéung²	共住樓上	To live together in the upper story.
Lín chü² noi² ngoi²	連住內外	To connect the inner and outer part.
Káp, chü² léung pín	夾住兩邊	To pass on both sides.
Kák, chü² chung kán	隔住中間	Partition it.
Cho chü² wong loi	阻住往來	To prevent [people from] passing and repassing.
Kan² chü² ch'ut, yap₂	跟住出入	To follow when going out or coming in.
Kú² chü² ts'ín hau²	顧住前後	To reflect upon the past and future.
Kan² chü² tso yau²	近住左右	To stay close to a person.
On chü² man sam	安住民心	To pacify peoples minds.
Ná chü² ts'ák₂ fí	拿住賊匪	To apprehend robbers.
Tuk, chü² sz² tsut,	督住士卒	To lead out troops.
Ch'áp, chü² ling² tsín²	插住令箭	To stick the Emperors command on the back of an officer.
Tái² chü² p'ing yung	帶住兵勇	To lead on troops.
Ch'é chü² t'íu shing	扯住條繩	To haul a rope.
T'ing chü² ch'é lun	停住車輪	To stop a carriage or cart.
P'ò chü² hoi í	抱住孩兒	To carry babies.
Chap, chü² chek₂ shau	執住隻手	To seize one by the hand; to shake hands.
Ím chü² shéung ngán	掩住雙眼	To cover the eyes.
Hít, chü² tsoi² ts'z	歇住在此	Stop here.
Hít, chü² shau	歇住手	To rest from work.
Hít, chü² hau	歇住口	To be still, to stop eating.

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INTRODUCTION.

Verbs Ending in 'hí' 起 to Rise.

'Séung	'hí	想起	To think on.
Kí	"	記	" " recollect, to remember. To call to mind.
Ts'ok,	"	作	" " do., to act, to make; to compose.
Tsò	"	造	" " do., do., do.
'Cháu	"	抄	" " copy.
'Sé	"	寫	" " write.
Tso	"	坐	" " sit down.
'K'í	"	企	" " stand, to stand erect.
'K'am	"	擒	" " lean over (half standing).
'T'íu	"	跳	" " leap, to jump.
'Ním	"	拈	" " take up with the fingers, to carry.
'T'íu	"	挑	" " take up by the end of a stick and fling away.
'Toi	"	抬	" " carry (as a chair).
'Tám	"	担	" " carry on a pole across the shoulder.
'Kong	"	扛	" " carry on a pole between two.
Kwá	"	掛	" " suspend, to hang up.
Chap,	"	執	" " take in the hand, to take up.
'T'o	"	拖	" " take up a child from the ground.
'Íú	"	擾	" " stir, to stir up.
Tiú	"	釣	" " tie up, to pull up to a beam as men when tortured.
'Láu	"	撈	" " hand up; to take up.
'Páu	"	包	" " enwrap, to envelop.
'Tsoi	"	載	" " fill, to fill up.
'Chong	"	裝	" " store; adorn.
'Káu	"	揀	" " elect, to choose, to select.
'Áp,	"	押	" " seize; to apprehend.
'So	"	鎖	" " lock, to chain.
'Ch'é	"	扯	" " haul, to drag.
'Lo	"	羅	" " annoy.
'Fát,	"	拂	" " brush, to wipe, to dust.
'Kon	"	趕	" " pursue, to run after.
'Yam	"	飲	" " drink.
'Tái	"	堆	" " heap up, to pile up.

XXI
INTRODUCTION.

Verbs ending in 'hi' 起.

'Pung	'hí	捧起	To hold in the hand.
'Shíng	"	乘	" " ascend, to mount; to avail of.
'Kün	"	捲	" " roll up (as a screen).
'Süz	"	選	" " select, to choose out.
'Tsau	"	走	" " run, to hasten.
Kai'	"	計	" " count, to reckon up.
'Tò	"	倒	" " pour out; to overturn.
'Tá	"	打	" " finish, to work, [as in gold, silver &c.]
Ch'uk,	"	觸	" " startle, to recollect suddenly.
'P'áu	"	拋	" " throw up, (as a ball in a game).
'Fá	"	扶	" " assist, to aid, to help up, when fallen down.
'Pong	"	綁	" " tie, to bandage.
Wá'	"	話	" " speak, to speak out, to tell.
'Kong	"	講	" " discourse on, to converse, to narrate.
Pat ₂	"	拔	" " pull up; to extirpate.
'Kau (nau)	"	鉤	" " pull up by a hook; to raise, as an anchor.
Wát,	"	挖	" " scoop out, to excavate.
'Ch'ín	"	釗	" " pare off, to lop off; to make a hole in the ground.
Shü'	"	豎	" " erect, to raise (as a standard).
'Ch'áp,	"	插	" " insert, to set in; to thrust into (as a flag staff).
'Shíng	"	升	" " complete; to raise.
'Shau	"	收	" " collect; to put away as clothing, when not used.
'Ch'au	"	抽	" " take from; to lift; to draw out.
T'ik,	"	踢	" " kick.
'Wán'	"	挽	" " draw, to pull up.
'Tau	"	兜	" " To lift up.
Tái'	"	戴	" " carry, to wear.
'Kü	"	舉	" " raise, to elevate.
'Ting	"	頂	" " carry on the head, or top of a thing.

XXII
INTRODUCTION.

Verbs ending in 'hí 起, k'éuk, 卻, tò' 到 and 'tò 倒.

Mé	'hí	野起	To carry on the back ; to carry a child pick a pack.
Ch'é	"	揸	" " pull up, as a flag.
Pín	"	鞭	" " lash, to whip (as a horse).

Verbs ending in k'éuk, 卻.

Along k'éuk,	忘卻	To forget.
Fat,	" 忽	" " do.
T'úi	" 推	" " refuse.
Ts'z	" 辭	" " decline, as an office ; to refuse.
P'it,	" 撇	" " push away.
P'áu	" 拋	" " throw away.
Kám	" 減	" " diminish, to substract ; to abbreviate.
Ch'ü	" 除	" " remove all.
Mat,	" 勿	Not allow one to decline an invitation.
Sam	" 心	To dislike, to feel averse to.
Líu	" 了	" " disdain, to complete and put away.
P'ing	" 平	" " level.

Verbs ending in tò' 到.

Chí	tò'	知到	To know.
Líu'	"	料	" " estimate, to reflect, to find out.
K'p	"	寄	" " send, to transmit.
Tái'	"	帶	" " carry, to bring or take to [a certain place.]
Lun	"	輪	" " carry; by turns.
P'á'	"	怕	" " fear, to be afraid of.
Ngán	"	眼	" " reach with your eyes.
Shau	"	手	" " reach with your hands.
Chui	"	追	" " persue, to catch, to reach.
Fong	"	防	" " provide, or to guard against.

Verbs ending in 'tò 倒.

'Tò 倒 is almost always a termination of the perfect tense.

If the Pronouns 我 'ngo, I, 你 'ní, or 佢 'k'ü are put before the Verb, then each phrase can be used in conversation.

XXIII
INTRODUCTION.

Verbs ending in 'tò 倒 and ch'ut, 出.

Tak,	'tò t'in hà²	得倒天下	Has got the whole empire.
Kwai²	„ pái² shan	跪倒拜神	He kneels down to worship the spirits.
çín	„ çh'ong shéung²	眠倒床上	To be sleeping on the bed.
Tso²	„ 'kiú² lí	坐倒轎裏	„ be seated in a sedan.
'Tá	„ çhing çh'í	打倒城池	„ have reduced a city.
Pá²	„ p'áu² ç'toi	霸倒炮臺	„ have seized upon a fort.
Chuk,	„ ts'ák² fí	捉倒賊匪	„ have arrested a criminal.
Yam²	„ chán² ç'fong	賃倒棧房	„ have rented a godown.
'Ts'ing,	„ 'fo pún²	請倒夥伴	„ have got a partner.
'Mái	„ fo² mat₂	買倒貨物	„ have purchased goods.
Fát,	„ tái² ç'toi	發倒大財	„ have made much money.
Kū²	„ shü² muk₂	鋸倒樹木	„ have sawed a tree.
Tsok₂	„ yuk₂ shek₂	鑿倒玉石	„ have cut a gem.
Kwat,	„ kam çhá	掘倒金砂	„ have dug for gold.
Tít,	„ tsoi² tí²	跌倒在地	„ have fallen to the ground.
Ch'ui	„ lok₂ 'shui	吹倒落水	Blown into the water.
'Hí	„ fá çün	起倒花園	To have made a flower garden.
'K'í	„ çloi 't'ai	企倒來睇	„ have raised one's self to look.
'Tín	„ shí² fí	顛倒是非	„ confound right and wrong.
Kiú²	„ kú lí	叫倒咕哩	„ have called coolies.
Tsíp,	„ shü sun²	接倒書信	„ have received a letter.
'Lo	„ kán çuán	攞倒艱難	„ have earned nothing but trouble; to have brought one's self into trouble.

Verbs ending in ch'ut, 出.

Tso²	ch'ut, çman çhéung	做出文章	To compose an essay.
'Séung	„ 'hò kai²	想出好計	„ invent (originate) a good plan.
'Sé	„ çsan çman	寫出新聞	„ write out some news.
Fát,	„ 'hau çléung	發出口糧	„ distribute provisions (rations).
'Ying	„ yéung² séung²	影出樣相	„ reflect a true image, to take a photograph.
'Kong	„ tò² lí	講出道理	„ discourse on doctrine.

Verbs ending in ch'ut, 出 and hū 去.

'Sham ch'ut, ɿts'ing ɿyau	審出情由	To find out the cause of an affair.
Tái' ,, ping 'má	帶出兵馬	,, lead out troops.
'Tsau ,, ɿmún 'hau	走出門口	,, run outside.
Chuk ₂ ,, ɿhán ɿyan	逐出閒人	,, expel (drive out) idlers.
ɿCh'á ,, 'fí ɿtò	查出匪徒	,, discover vagabonds.
'Sau ,, ts'ák ₂ ɿtsong	搜出賊贓	,, find out stolen property.
Lò ² ch'ut, ɿsz sz ²	露出私事	To divulge secrets.
Tsò ² ch'ut, hí' 'meng	造出器皿	To make or invent articles used in worship or eating &c.
Mái ² ch'ut, fo' mat ₂	賣出貨物	To sell goods.

Other words now indefinitely floating among the confused or bewildered masses, would form prefixes of dissyllabic or trisyllabic words

EXAMPLES.

ɿFán ɿshang	翻生	To revive, to come to life again.
ɿFán hū'	翻去	,, return.
ɿFán 'chün ɿt'au	翻轉頭	,, do.
ɿFán hū' ɿkwai	翻去歸	,, return home,
Ch'ut, ɿk'í	出奇	,, marvel, to be surprised at.
Ch'ut, ɿloi	出來	,, come out or forward.
Ch'ut, yam ²	出賃	,, let (as a house).
Ch'ut, ɿhang	出行	,, take a walk.
Ch'ut, kai'	出計	,, scheme, to plan.

Verbs terminating in hū 去.

Lok ₂ hū'	落去	To descend.
ɿT'oi ,,	抬 ,,	,, carry to.
ɿKwai ,,	歸 ,,	,, return.
Tíú ² ,,	調 ,,	,, transfer.
Tái' ,,	帶 ,,	,, bring to, to carry away.
ɿPún ,,	搬 ,,	,, move to (or away).
ɿKw'ai ,,	携 ,,	,, carry to (do.).
'Shai ,,	駛 ,,	,, sail to (do.).

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INTRODUCTION.

Verbs ending in hū 去.

ḥI	hū'	移去	To move to.
Pat ₂	"	拔	" pluck up.
Ch'ut ₅	"	出	" go ont.
Yap ₂	"	入	" enter.
'Kon	"	趕	" expel, to pursue.
'Hoi	"	開	" go to.
ḥMái	"	埋	" resort to.
'Fi	"	飛	" fly away.
T'íu'	"	跳	" jump off.
Tsɛ'	"	借	" lend.
'Kwái	"	拐	" decoy, to kidnap.
T'ok ₅	"	托	" carry on the shoulder.
'Wán	"	挽	" carry on the arm.
'T'úi	"	推	" push away.
Kwát ₅	"	刮	" scrape off.
Chuk ₂	"	逐	" expel, to drive out.
'Ts'ü	"	取	" take off,
Pút ₂	"	撥	" sweep off.
Séuk ₅	"	削	" pare.
Fat ₅	"	拂	" dust.
Sò'	"	掃	" sweep.
Mút ₅	"	抹	" wipe.
P'ít ₅	"	撇	" clean off.
Kwat ₂	"	掘	" dig out.
'Kan	"	跟	" follow.
ḥHang	"	行	" depart.
Tsoi'	"	載	" contain.
Kwo'	"	過	" pass over.
'Kong	"	扛	" carry.
Fong'	"	放	" let go.
Ch'ít ₅	"	撤	" take away.
Kí'	"	寄	" send off.
Kíp ₅	"	劫	" rob.
'Tsau	"	走	" run away.

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INTRODUCTION.

Verbs ending in hū 去.

Chong	hū'	裝去	To pack up.
Ts'in	„	前 „	„ forward, to advance.
Chuk,	„	捉 „	„ arrest.
Ts'ing	„	請 „	„ be invited.
Wai	„	毀 „	„ de st roy.
Mé	„	野 „	„ carry on the back.
Kák,	„	革 „	„ dismiss, to degrade.
Chui	„	追 „	„ persue.
Ts'éung	„	搶 „	„ snatch away.
Nim	„	拈 „	„ carry away.
Ná	„	拿 „	„ take to.
T'au	„	偷 „	„ stolen.
Ch'ák,	„	拆 „	„ break up.
Kiú'	„	叫 „	„ call away.
Ts'in	„	遷 „	„ move to.
P'au	„	跑 „	„ race.
Shéung	„	上 „	„ ascend.
Tám	„	担 „	„ carry away.
Fán	„	翻 „	„ return, to go away from.
Ch'ü	„	除 „	„ deduct.
Sung'	„	送 „	„ send to, to accompany one.
Ch'áng	„	撐 „	„ pole.
T'ò	„	拖 „	„ draw, to drag.
T'ò	„	逃 „	„ abscond.

Verbs ending in mái 埋.

Ts'üt,	mái	撮埋	To abbreviate, to curtail.
Shán	„	門 „	„ shut up.
Iun	„	掩 „	„ close.
Shéung	„	上 „	„ put up, lay up.
Kwán	„	關 „	„ bar, to lock up.
Ló	„	撈 „	„ mix.
Wán'	„	濶 „	„ mix, to throw into confusion.
T'in	„	填 „	„ fill up.

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INTRODUCTION.

Verbs ending in mái 埋.

Chap,	maí	執埋	To pick up.
Hang	„	行	„ get aside.
‘K’i	„	企	„ stand aside.
Tso ²	„	坐	„ sit by.
Fan ²	„	馴	„ sleep with, or close to.
Lái	„	拉	„ pull away.
Páu	„	包	„ wrap up.
Ním	„	拈	„ take away.
‘Tíú	„	攤	„ put away.
Sháu	„	收	„ store away, to preserve.
‘Ts’ün	„	存	„ preserve.
‘Chü	„	貯	„ store up.
Tsik,	„	積	„ accumulate.
‘Káu	„	絞	„ twist.
Ch’ün ²	„	串	„ connect with, to string together.
‘Kon	„	趕	„ force one into one’s plan; to leave no way of escape.
‘T’ün	„	團	„ collect into one, to make one lump of it.
‘Pong	„	綁	„ tie up.
‘T’oi	„	抬	„ carry aside.
‘T’úi	„	堆	„ heap up.
‘T’úi	„	推	„ push aside.
‘Pí	„	俾	„ give all.
‘K’ái	„	拑	„ keep.
Hó _P	„	合	„ join together.
‘Ch’é	„	扯	„ close,
Chai	„	擠	„ put aside.
Chí _P	„	摺	„ fold up.
‘T’ung	„	同	Together with.
‘Pai	„	擺	To put away.
‘K’au	„	摺	„ mix with.
P’ák,	„	拍	„ put close.
Tsò ²	„	造	„ finish.

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INTRODUCTION.

Verbs ending in mái 埋.

Pik,	ᵐmái	逼埋	„	press upon.
Yéung²	„	讓	„	„ give up; to yield.
Chán²	„	聽	„	„ gain all.
Shing²	„	剩	„	„ save [to leave over].
ᵐLám	„	攬	„	„ grasp.
ᵐCh'áng	„	撐	„	„ shore up.
Pang²	„	凭	„	„ lean upon.
Kiit²	„	叫	„	„ call together, to assemble.
Tak,	„	得	„	„ get the whole.
ᵐTs'ong	„	藏	„	„ conceal.
ᵐWán	„	灣	„	„ anchor.
Sò²	„	掃	„	„ sweep.
ᵐTang	„	等	„	„ wait together.
ᵐLím	„	歛	„	„ gather.
Pá²	„	霸	„	„ encroach.
To	„	躲	„	„ hide away.
ᵐTsau	„	走	„	„ run away.
ᵐKím	„	兼	„	„ put in together.
ᵐChá	„	揸	„	„ grasp.
Shuk,	„	縮	„	„ contract, to shrink, to cuddle up.
Chü²	„	住	„	„ live with.
T'ik,	„	拭	„	„ put things in their proper places.
Yap₂	„	入	„	„ put in.
Kíp₂	„	挾	„	„ clasp.
ᵐKiin	„	捲	„	„ roll up.
ᵐAi	„	挨	„	„ lean upon.
ᵐLün	„	聯	„	„ unite.
ᵐTau	„	攬	„	„ get the whole.
Pút₂	„	撥	„	„ collect together.
ᵐTán	„	偷	„	„ obtain by theft.

Verbs Terminating in loi 來 to come.

ᵐSé	loi	寫來	To write.
ᵐCh'au	„	抄	„ „ copy.

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INTRODUCTION.

Verbs ending in 5loi.

5Nim	5loi	拈來	To bring.
5Tam	"	担	" " carry (on a pole across the shoulder).
5T'oi	"	抬	" " carry (between two).
Cháu ²	"	掉	" " row.
Chuk ₅	"	捉	" " seize.
Chák ₂	"	摘	" " pluck.
5Lo	"	攞	" " fetch, to get.
5T'o	"	拖	" " drag along.
5Séung	"	想	" " meditate.
5Mái	"	買	" " purchase.
5Ch'áng	"	掌	" " pole (a boat).
5Ts'ing	"	請	" " invite.
Táip	"	帶	" " bring.
Kíp	"	寄	" " send (to have received).
5Shéung	"	上	" " ascend.
5Há	"	下	" " descend.
Ch'ut ₅	"	出	" " come forth, or out.
5Fán	"	返	" " return.
5Háng	"	行	" " come, to approach.
Lok ₂	"	落	" " come down.
5Hí	"	起	" " rise.
5Tsau	"	走	" " run.
5Kon	"	趕	" " pursue.
5Shé	"	賒	" " buy on credit.
Chán ²	"	賺	" " make money in trade.
Sung ²	"	送	" " make presents, or bring with.
5Kong	"	扛	" " carry.
5Shai	"	駛	" " sail.
5Sing	"	醒	" " awake.
Tsoip	"	載	" " contain, to store.
5P'au	"	跑	" " gallop.

Phrases showing the use of Verbs terminating in 5loi 來.

5Sé hò 5loi 寫好來 To write nicely.

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INTRODUCTION.

Phrases showing the use of Verbs ending in ㄟloi.

'Séung ㄟchan ㄟloi	想真來	To consider thoroughly.
Ch'an' fái' "	趁快	" " come at this time.
'Kon 'kau "	趕緊	" " be in hurry.
F'ong' chak, "	放側	" " put on one side.
Tung' 'k'í "	動企	" " place it erect.
ㄟChá shat, "	揸實	" " hold it fast.
Tso' 'wan "	坐穩	" " sit down safely, to be firmly seated.
'Tsau 'hi "	走起	" " run.
'Fán 'chün "	返轉	" " turn things over.
Hang' shéung "	行上	" " come up.
'Há hū' "	下去	" " come down.
ㄟPún yap, "	搬入	" " move inside.
'Lo ch'nt, "	擺出	" " bring out.
Kiá' 'k'ü "	叫佢	" " call him.
ㄟKan 'ngo "	跟我	" " follow me; to come with one.
'Shai ㄟyan "	使人	" " send a man.
K' sun' "	寄信	" " send a letter.
ㄟChui tò' "	追到	" " reach or obtain by persuit.
'Ts'eung 'tò "	搶倒	" " have obtained by robbery.
'Ch'ui ching' "	揣正	" " put things aright.
ㄟChong ㄟchá "	裝差	" " put things in wrongly.
Sát, 'sán "	撒散	" " set things loosely.
ㄟFan hoi "	分開	" " divide, to separate.
Tít, lok, "	跌落	" " fall down.
'Shai ㄟmái "	駛埋	" " sail to.
'Ching ting' "	整定	" " have things ready.
ㄟTs'úi chū' "	催住	" " press, to constrain, to hurry.
ㄟChá k'ok, "	查確	" " examine thoroughly.
'Tím chéng, "	點着	" " light it up.
'Tá sün' "	打算	" " calculate.
ㄟNim ㄟts'ai "	拈齊	" " bring together.
'Mái tak, "	買得	" " obtain by purchase.
Yé' 'mán hak, 夜晚黑	Evening. Night.	

XXXI
INTRODUCTION.

Defect of the best Dictionary. The learned not always the popular men.

The preceding examples will suffice to indicate the way, which will lead to an intelligible phonetic language. If a ruler as intelligent as K'anghí could be induced to appoint a commission of three or four men in each province, to classify the verbs according to their prefixes and suffixes, to make a collection of the compounds of nouns and other parts of speech, to have books written with this newly arranged material and introduced into the schools,—one generation would be sufficient to open the eyes of the learned and to convince them of the benefit the nation must derive from a phonetic system, which men and women could acquire within the short time of a couple of months.

The sentences which I have collected, are constantly on the tongue of the natives, and I am sure, will be known to most foreign scholars of the Chinese language. But, how many persons use them in their daily conversation? Very few indeed; and such as do, do so perhaps twice, when a native, speaking to his country men, would use them ten times. Were we to look into 'Dr. Williams' Dictionary and select all the combinations of the class of which I have given examples, we should hardly find 20 per cent of them.

As Dr. Williams' Dictionary is by far the best that has ever been published in Chinese, and yet contains so small a percentage of the common colloquial, need we then wonder at the constant cry over the difficulty of the Chinese language?! More than 50 per cent of what scholars learn is not current colloquial; hence they talk to the poor and ignorant and are not understood, not because they cannot read and write works in the Chinese language, but because they never assembled around the fireplace, where father, mother and children open their hearts unrestrainedly and converse in a tongue, which will give to future generations the material for a polished and intelligible vernacular.

This conviction which has forced itself upon my mind as often as I have sat among a group of native men, women and children, I can no longer conceal. Profound Chinese scholars, who are all the year round sitting with a loquacious teacher, who almost knows what they mean to say before they have expressed half their ideas, have frequently sneered at the idea, that the Chinese language could ever be reduced to a phonetic system and that the ideographic characters could be dispensed with. But could they ever hold easy conversation with an uneducated native? I frankly declare they could not; and during the last war we had an instance of a first-rate scholar of the Chinese language having to give the precedence to a neophyte, a novice in the Mandarin dialect, because the learned man could hardly talk with any body but his teacher.

There is another feature of the Chinese colloquial requiring to be pointed out. Certain words, like the English verb *to get*, pass chameleon-like through the language, meaning to strike, to buy, to extract, to open, by &c., and are frequently heard in very vulgar or common colloquial. As e. g. 'mái 'mai, to purchase rice, would to the ear be almost tautology, the Chinaman substitutes 'tá to strike, for to purchase. As such idiomatic peculiarities are frequently met with, I would here add nearly 130 sen-

XXXII
INTRODUCTION.

Examples of the use of 'tá, to strike.

tences with 'tá, to strike, as another illustration of the great difference between the written style and the colloquial.

Examples of the use of 'tá 打 to strike.

'Ta ngít, 'ch'í	打齒齧	To grit the teeth.
" pán²	" 扮	" dress.
" pín	" 辯	" plait the ene.
" lò² loi	" 路來	" walk. To come by land.
" tsing² shik₂	" 淨食	" eat rice without seasoning.
" tung²	" 動	" move.
" t'ám'	" 探	" spy out.
" 'ching	" 整	" mend.
" 'fú t'au	" 斧頭	" cheat. To practice usury.
" tí² p'ò	" 地鋪	" sleep on the ground.
" 'ch'ang	" 撐	" lean upon.
" 'shéung	" 賞	" reward.
" kau'	" 救	" save (rescue) one.
" fát,	" 發	" dispatch.
" ch'ut, ngan	" 出銀	" pay the costs of a law suit.
" sün'	" 算	" calculate, to reckon.
" ting² 'chü í	" 定主意	" have come to a resolution.
" 'lí	" 理	" manage.
" kún 'fú	" 官府	" summon one.
" kún sz	" 官司	" do.
" tán	" 單	" force one to write an order for money.
" hai 'chéung	" 鞋掌	" sole shoes.
" p'ò k'oi²	" 鋪蓋	" make the bed.
" shü p'í	" 書皮	" bind a book.
" 'nau	" 鈕	" sew on a button.
" 'nau 'í	" 鈕耳	" make a button hole.
" ká'	" 價	" fix the price.
" chái²	" 責	" pay debt in kind.
" fā	" 花	" get (seek) flowers,
" 'tsai	" 仔	" plant.
" kau'	" 較	" make an estimate, to make a sketch.

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INTRODUCTION.

Examples of the use of 'tá, to strike.

'Tá ko' kít,	打個結	To make a button.
„ sok,	„ 索	„ make robes.
„ ɿngá	„ 牙	„ extract a tooth.
„ 'mai	„ 米	„ purchase rice.
„ 'shí	„ 市	„ go to the market.
„ 'kín ɿloi	„ 轎來	„ come by chair.
„ mai² (mí²)	„ 謎	„ give a riddle to guess.
„ ɿang mai²	„ 燈謎	„ guess a riddle, that is written on
„ hám' lò²	„ 喊露	„ gape, to yawn. [a lantern.
„ mák₂ lò²	„ 擘露	„ do.
„ ɿsò	„ 粗	„ wear coarse stuff.
„ ɿfan ɿtsz	„ 噴滋	„ sneeze.
„ p'an' t'ai²	„ 噴臺	„ do.
„ hak, ɿch'í	„ 吃癡	„ do.
„ lán²	„ 爛	„ break.
„ suí'	„ 碎	„ smash.
„ p'o²	„ 破	„ split; to open by force.
„ pang	„ 崩	„ break like glass.
„ 'chün	„ 轉	„ turn over things.
„ 'pín	„ 扁	„ beat flat.
„ ɿp'ing	„ 平	„ level.
„ t'üt,	„ 脫	„ let fall.
„ ɿch'am ɿshün	„ 沉船	„ sink a ship.
„ lò² sò²	„ 赤剝	„ make dirty, to soil.
„ ch'ik, mok,	„ 赤剝	„ take off one's clothing.
„ hoi ɿmún	„ 開門	„ open the door.
„ kò yéuk,	„ 膏藥	„ apply a plaster or ointment.
„ ɿúi ɿshá	„ 灰砂	„ make a chunam floor.
„ shek₂ ɿwo ɿch'éung	„ 石禾場	„ make a threshing floor.
„ 'shui	„ 水	„ draw water.
„ 'fo	„ 火	„ strike fire.
„ chénk, 'fo	„ 着火	„ do.
„ ɿú 'fo	„ 烏火	„ extinguish fire.

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INTRODUCTION.

Examples of the use of 'tá, to strike.

'Tá shek ₂	打石	A stone cutter.
„ ɛngan ɛsz fú ²	„ 銀師傅	A master silver smith.
„ chek ₂ ɛngan ɥiün	„ 隻銀圈	To make a silver ring for the neck.
„ ɛmín ɥí	„ 綿花	To cleanse cotton.
„ t'ít,	„ 鐵	A black smith.
„ ɥhung	„ 鐘	To ring the bell.
„ sín'	„ 線	„ tune an instrument.
„ ɥlo 'kú	„ 鑼鼓	„ beat the gong.
„ 'chí ɥp'ái	„ 紙牌	„ play at cards.
„ t'ín 'kau	„ 天九	„ do.
„ tsiú'	„ 醺	„ perform mass.
„ ɥh'ái	„ 齋	„ do.
„ 'pá hí'	„ 把戲	„ play a comedy.
„ ɥwáng 'shau	„ 橫手	„ forge.
„ púi' 'shau	„ 焙手	„ engage or induce by presents.
„ pák ₂ chong ²	„ 白撞	A pilferer; a thief.
„ fán ² ɥts'an	„ 飯餐	To live like a parasite.
„ ɥsau ɥung	„ 秋風	A beggar.
„ 'shau ch'ung'	„ 手銃	To commit onanism.
„ ɥung pò ²	„ 風暴	Boisterous weather.
„ ɥsai pak,	„ 西北	Gentle N. W. wind.
„ ɛngau ɥtai	„ 牛蹄	A game.
„ mak ₂	„ 脈	To feel the pulse.
„ 'fan	„ 粉	„ paint one's face.
„ mín ²	„ 面	„ do.
„ ɥyan	„ 人	„ strike some body.
'Au 'tá	毆打	„ strike.
'Tá sheung	打傷	„ wound.
„ 'chung	„ 腫	„ strike so as to occasion swelling.
ɥ'M kau' 'kú 'tá	唔够佢打	Unable to fight him.
'Tá ɥ'm 'tò	打唔倒	Not hit it.
„ 'shau 'chéung	„ 手掌	To give one a blow with the hand.
„ yat, 'pá 'chéung	„ 一巴掌	A slap of the hand.

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INTRODUCTION.

Examples of the use of 'tá, to strike.

'Tá 'tò 'hò to 'tíu 'han	打倒好多條痕	To flog one until it leaves
„ 'tsui 'pá	打嘴巴	To box one's mouth. [marks.
„ tò' 'ch'ut, hüt,	„ 到出血	Tc strike one until the blood runs out
'Pin 'tá	鞭打	To whip one.
'Tá 'sz	打死	To kill one.
'Tá 'sz 'yan meng ²	„ 死人命	To kill one.
'Séung 'tá	相打	To strike one another.
'Tá 'káu	打交	To fight.
„ 'ká 'fo	„ 傢伙	To fight (civil war).
„ 'chéung ²	„ 仗	To fight (general war).
„ 'tí ² 'fong	„ 地方	To invade a territory.
„ 'ying	„ 贏	To gain a victory.
„ 'shü	„ 輸	„ suffer a defeat.
„ 'pái ²	„ 敗	„ do.
„ 'k'ün	„ 拳	„ box.
Kán' 'tá 'sz fú ²	教打師傅	The boxing master.
'Tá 'kwan ²	打棍	To cane one.
„ 'p'áu ²	„ 炮	To discharge a gun.
„ 'fí 'tò	„ 飛砲	To throw shung stones.
„ 'káng ²	„ 逕打脛	To commit highway robbery.
„ 'kíp,	„ 劫	do.
„ 'ming 'fo	„ 明火	To commit burglary; to surprise villages.
„ 'kéuk, kwat,	„ 腳骨	To commit highway robbery.
„ 'ü	„ 魚	To go a fishing.
„ 'wo	„ 禾	„ thresh.
„ 'líp,	„ 獵	„ go a hunting.
„ 'lò 'fú	„ 老虎	To go a tiger hunting.
„ 'ts'éuk, 'niú	„ 鵲鳥	„ shoot birds.
„ 'kung	„ 工	To labor for wages.
„ 'tséung	„ 獎	„ row.
„ 'fán 'ch'é	„ 翻車	To wheel about.
„ 'tín 'tò	„ 顛倒	„ turn about madly.
„ 'tsím	„ 尖	To wedge in.
„ 'kung	„ 拱	„ make an obeysance.

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INTRODUCTION.

Orthography.

To reduce the Canton dialect to a simple, phonetic system, has been a subject of considerable discussion among the junior students of the Chinese language; and the different modes of spelling show, that as yet few have agreed on that point. This diversity is in a great measure owing to the lack of a comprehensive, practical mind, able to look beyond the few years of his own existence; but no less to a disinclination to make a few concessions to a rival and to sacrifice one's own preconceived opinion to better counsel, having for its aim the interest of the less instructed and less talented of the native and foreign students. But we not unfrequently find that the greatest stumbling block in the way of a perfect agreement is the fact that men make it a matter of *Convenience*:—Englishmen will write according to the pronunciation of their own language (if there is such a thing as a general rule); the French will follow theirs, &c. So long as they write for their private use only, not much is lost to others or to themselves; but when they present the results of their labour to the public, matters stand quite differently. As public men sent out for the extension of science and civilization, they should study simplicity, should analyze every sound and represent it, as much as possible, by simple vowels and consonants, or at least by such diacritical marks as might save future generations from the scandal of spelling as many now too frequently do amongst the lower classes of England, France, Germany, and the United States of America. They should above all faithfully represent the essential points of the various dialects of China, such as are the tones and aspirates, or give no pronunciation at all. For it is much better to leave the student of the Chinese language to himself, than to misguide him by an assumed authority, and to induce him to pursue a course of study which he afterwards, perhaps when too late, regrets, when health and other circumstances may not allow him to retrieve his lost ground.

A Standard Alphabet, such as has been proposed by Professor Lepsius is a great desideratum in the newly opened countries of the far East, and we should have adopted it, had we not a dictionary now in general use by the students of this dialect, the orthography of which is so simple that it will not soon be superseded by a better one. The only defects of Dr. Williams' orthography are the use of the U to represent three, the E two sounds, and that he requires a diacritical mark to express the broad sound of the diphthong *ái*. The *ù* should be represented by the *ö*; the *é* by the *ä*; the *ai* by the *ei*; and the *ái* by the *ai*.

Having in the present work strictly followed the orthography adopted by Dr. Williams, I will here add his system, as exhibited in the table p.p. XVI and XVII in the Introduction to his "Tonic Dictionary."

1. a as in quota;
2. á as in father;
3. e as in men;
4. é as in say;
5. i as in pin;

XXXVII
INTRODUCTION.

Orthography.

6. í as in machine ;
 7. o as in long, lord ;
 8. ò as in so, hoe ;
 9. u as bull ;
 10. ú as in school ;
 11. ü as in Güte ;
 12. ù as in turn ;
 13. ai in while ;
 14. ái as in aisle, ayø ;
 15. au as in now ;
 16. áu as in howl (only pronounced broader and longer) .
 17. éu as in Capernaum ;
 18. iú as in pew ;
 19. oi as in boy ;
 20. ui as in Louis ;
 21. úi as in cooing ;
 22. sz' this is an imperfect vowel sound, unknown in European languages ; if in pronouncing the word dizzy, the two letters di be changed. to s, this sound will be made.
 23. 'm or hm, is spoken with a cleared mouth, like a voluntary half cough.
 24. 'ng is a nasal sound, made by stopping the nose when it is spoken.
- The consonants need no illustration, as they are uniformly pronounced as in English :—
- | | |
|--------------------|-----------------|
| ch as in church ; | ng as in sing ; |
| f as in fife ; | p as in pap ; |
| h as in have ; | s as in sea ; |
| k as in king ; | sh as in shut ; |
| kw as in quality ; | t as in title ; |
| l as in lame ; | ts as in wits ; |
| m as in main ; | w as in wing ; |
| n as in nun ; | y as in yard. |

The above comprise all the vowels, diphthongs and consonants, found in the Canton dialect.

Tones and Aspirates see p. p. 1 and 2.

1. *Difference of Intonation.*

Any person anxious to acquire the Chinese language as it is spoken by the natives, should acquaint himself:—

- 1.—With the tones;
- 2.—With the aspirates; and
- 3.—With the vowel sounds.

1. THE TONES.

The Mandarin or Court dialect distinguishes 5 tones;

The Hakka 6; and

The Punti 8.

1. In the Court dialect they are expressed without any modulation of the voice; are marked as represented in the following square, and repeated according to the number opposite each tone,

2	3
(1)	
1	4

2	3
1	4

The 平聲 p'ing shing (marked 1 on the left below), is the simple even tone;

The 上聲 shang² shing (marked 2) is the upper tone, and is always uttered with a shrill voice;

The 去聲 k'ü' shing (marked 3) is the departing tone; and

The 入聲 jih, shing (marked 4) is the entering tone. In its southern variations it always terminates abruptly; but ends in a long vowel in Chili, Shansi &c., &c.

A lower (or fifth) tone is recognised in the p'ing shing only.

2. More modulation of the voice is observed in the Hakka dialect; but the intonation differs so much from the Punti, that those who wish to acquire both, must take great care not to confound them.

The tones of the Hakka dialect are represented in the following

squares

2	3
1	4

2	3
1	4

and are called

1. Shong' p'ing shing

2. Shong' shing

3. K'P shing

4. Shong' nyip, shing.

A horizontal stroke being added to the hook of the p'ing and nyip shing, they represent the lower tones, as seen in the preceding square.

According to the modulation of the voice
 the k'í shing of the Hakka resembles the *high* p'ing shing of the Punti;
 the shong " " *low* " "
 the p'ing " " *k'ü* " "

NOTE.—1. When a Chinese is anxious to ascertain the tone of a word, he always commences with the p'ing shing, then passes over to the shang (P. shéung; H. shong), k'ü and jih, on which account they are often enumerated in the manner represented in the square.

Intonation.

3. The tones of the Punti dialect are pronounced,

- | | |
|-----------------|---------------------------|
| 1. P'ing shing | 3. Hii' shing and |
| 2. Shéung shing | 4. Yap ₂ shing |

1.

2.

Upper Tones

Lower Tones.

1. 上平 Shéung² p'ing shing2. 上上 „ 'shéung „ 2 33. 上去 „ hü „ 1 44. 上入 „ yap₂ „1. 下平 Há² p'ing shing2. 下上 „ 'shéung „ 2 33. 下去 „ hü „ 1 44. 下入 „ yap₂ „

The p'ing shing is uttered with a peremptory voice, *e. g.* Go!

The 'shéung shing or rising tone is uttered with an interrogative modulation of the voice, *e. g.* Is it *nice*? Is the weather *fine*?

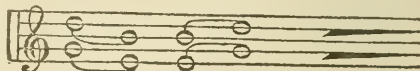
The hü' shing is the optative or wish form, *e. g.* Do love me.

The yap₂ „ terminates in the Punti and Hakka dialects always in a p, t or k; hence it is easily distinguished.

The 1. 2. & 3. tones of the Punti are nearly represented in the following scale.

High tones

Low tones



How are the four tones called?

個四聲叫做乜名呢 Ko' sz' shing kiú' tsò' mat, 'meng ní.

They are called p'ing, 'shéung, hü' and yap₂ shing.

叫做平上去入咯 Kiú' tsò' p'ing, 'shéung, hü', yap₂ lok.

Mark the upper tones 點個上四聲 'Tím ko' shéung² sz' shing

Mark the lower tones, 點個下四聲 'Tím ko' há' sz' shing

What tone has this character?

呢個字係乜野聲呀 Ní ko' tsz' hai' mat, 'yé shing a'.

Has it the high or low tone?

係上或係下聲 Hai' 'shéung wák, hai' há' shing.

Read these characters with me.

同我讀呢箇字 'T'ung 'ngo tuk, ní ko' tsz'

HIGH TONES.

Chín, 'chín, chín', chit, 氈展戰拆 blanket; to unroll; to fight; to break.

Kám, 'kám, kám', kap, 緘減鑒甲 to seal; to contract; a mirror; armour.

LOW TONES.

Lín, 'lín, lín² lit, 連連練列 to connect, to remove; to select; to arrange.

Wan 'wan, wan² wát, 云允運滑 To say; to grant; to revolve; slippery,

Aspirated words seldom have the *higher* tone in the p'ing shing, or the *lower* tone in the hü' shing. This peculiarity in the Punti is worth noticing, as it will considerably assist the student's memory.

2. Aspirates. 3. Vowel Sounds.

How the tones frequently change the meaning of words, may be seen from the following examples.

惡	{	Ū	An interrogative	爲	{	Wai,	to do; to be;	好	{	Hò	good.
		particle;			Wai'	on account of.			Hò'	to love.	
	Ū'	to hate;									
			Ok, bad, wicked.								

A glance into Dr. Williams' "Tonic Dictionary" will convince the student of the necessity of paying strict attention to the pronunciation of the aspirates.

1. EXAMPLES.

Tám	担	to carry	T'án	貪	to covet
Táp,	答	„ answer	T'áp,	塔	a pagoda
Tò'	到	„ arrive at	T'ò'	吐	to vomit
Pik,	逼	„ oppress	P'ik,	辟	a prince
Chái	齋	„ abstain from	Ch'ái	差	a commissioner

In the preceding examples the sound and quantity of the vowels are the same, the tones are also identical, the distinction of meaning being conveyed by the aspirates.

3. The Vowel Sounds.

The following examples differ in the sound of the vowels, by which the difference of meaning is conveyed to the ear.

EXAMPLES.

1. Narrow or Common Sound.			2. Broad Sound		
Ai'	縊	to strangle	Ái'	隘	a pass, a defile
Ak,	握	„ grasp	Ák,	厄	a bracelet
Am	掩	„ cover with the hand	Ám	函	an unopened flower
Kau'	救	„ save to rescue	Káu'	教	to teach

3. Difference in the quantity of Vowels.

EXAMPLES.

Short Sound.			Long Sound.		
Sam	心	the heart	Sám	三	three
Kam	金	gold metal	Kám	監	to inspect

Proper attention paid to these distinctions at the commencement of study, will enable the student to avoid many errors so frequently fallen into by persons unwilling to follow the advice of experienced scholars.

4. PHRASES.

4. Is this word aspirated or not?

呢個字有氣有呢 Ní ko' tsz' 'yau hí' 'mó ní.

How is this word pronounced?

點樣讀呢個字呢 Tím yéung' tuk, ní ko' tsz' ní.

It is kau' in Punti, 本地讀救 Punti' tuk, kan'.

Phrases. Dialectical Difference.

And this character? 呢個字呢 Ní ko' tsz' ní.

It is read káu' 我讀教 'Ngo tuk, káu'.

What difference is there in the sound? 個聲音點分別呢
Ko' shing yam 'tím fan pít, ní.

The difference of sound is in the A,

個亞字音不同 ko' á' tsz' yam pat, t'ung.

By kan' yan I rescue a man from peril.

我教人出於危險 'Ngo kau' yan ch'ut, ü ngái 'hím.

By káu' yan I instruct men how to act.

我教人點樣行爲 'Ngo káu' yan 'tím yéung' hang wai.

4. *Dialectical Difference.*

1. The *written* Chinese being ideographic and merely intended for the eye, there is no need for long words of diversified sounds, in order to convey the meaning to the mind. Hence the rule, "*speak as you correctly write, and write as you correctly speak,*" is in no way applicable to the written Chinese language of books. The student, therefore, should be careful *what* characters he commits to memory, and should always ask the teacher to write down for him the *compound used in the colloquial*, without which he cannot possibly make himself intelligible. With the exception of Dr. Williams' "Tonic Dictionary of the Canton Dialect" there is not a single work containing such a collection of compounds used in conversation as a student might commit to memory without reference to a competent teacher. Besides the necessity of learning compounds great care should be taken to ascertain the particular word used in the dialect we wish to acquire, as also the *peculiar construction of sentences*. Thus in treating the Chinese language as if the ideographic characters did not exist, and by paying strict attention to the respective idioms, we soon discover that the various dialects of China differ as much from each other as German does from English, Dutch Swedish, Danish and other cognate tongues.

2. *EXAMPLES OF DIALECTICAL DIFFERENCE.*

I do not see [it] or I cannot see	Punti	睇唔見	'T'ai 'm kím'.
	Hakka	看唔到	K'on' 'm tau'.
	Court	看不見	K'an' puh, kien.
Will you go?	P.	你去唔去呢	'Ní hū' 'm hū' ní.
	H.	你去唔	'Ní hū' 'm.
	C.	你去不去	'Ní k'ū' puh, k'ū'.
Go!	P.	去	Hū!
	H.	走	'Tsèu!

2 Examples of Dialectical Difference. Compounds.

I do not know	{	P.	我唔知到	‘Ngo ǰm ǰhí tò’.
		H.	我唔知	‘Ngai ǰm ǰí.
		C.	我不知	‘Wo puh, ǰhí.

5 Compounds.

Compounds are,—

- | | | |
|------------------|--|--------------------|
| 1. Descriptive ; | | 3. Synonymous ; or |
| 2. Explanatory ; | | 4. Symphonious. |

1. They are mostly of so stereotype a character as to be quite unintelligible if transposed. The only analogy we have of this kind in the English language is in certain proper-names of places. The sentence, *e.g.* He comes from Norfolk, would lose its geographical signification and hence become unintelligible, were we to say, He comes from the Folk of the North, because the historical origin of the compound has been forgotten by the people.

Examples of Descriptive Compounds.

A brickmaker	甄瓦師傅	Chün ‘ngá ǰsz’ fū’ lit: A master of bricks & tiles.
A bricklayer	泥水師傅	Nai ‘shui ǰǰ ǰǰ clay and water.
A carpenter	木匠師傅	Muk ǰ tséung’ ǰǰ ,workmanship in wood.
A weaver	織補師傅	Chik, ‘pò ǰǰ ǰǰ weaving cloth.
A spy glass	千里鏡	Ts’in ‘lí king’, lit : a glass which enables us to see one thousand miles.

2. Examples of Explanatory Compounds.

Brother, Brethren,	兄弟	Hing tai’ lit: elder & younger brothers, brethren.
Sisters	姊妹	‘Tsz múi’ ǰǰ ǰǰ sisters.
Marriage	婚姻	Fán ǰan lit: female and male connections, <i>i.e.</i> to form such.
Relatives	親戚	Ts’an ts’ik, lit: relations contracted by marriage.
Children	子女	‘Tsai or ‘Tsz ‘nü’ lit: boys and girls.
Infants	嬰孩 or 兒	Ying ǰoi or ǰing ǰí lit: female and male infants, or babies.
Sir, teacher	先生	Sin shang lit: First-born.
A youth	後生	Hau’ ǰǰ ǰǰ Late or after-born.
Surgery	外科	Ngoi’ fo ǰǰ outward [practice of] medicine.

3. Examples of Synonymous Compounds.

To examine	查察	ǰh’á ǰh’át, both meaning the same.
Fulfilment	應驗	Ying im’ ǰǰ ǰǰ
To try	試煉	Shí’ lín’ to try, test &c.

Compounds. Classifiers.

To hear 聽聞 T'ing man, both meaning to hear.

To see 睇見 T'ai k'ín' „ „ see.

4. Examples of Symphonious characters used in Compounds.

To see 體見 T'ai k'ín'. 體 t'ai, body, stands here for 睇 t'ai to see. These occur chiefly in popular literature and colloquial writings, and sometimes employed from ignorance, and sometimes for intelligibility.

5. Many compounds in daily use may be transposed without altering the sense, or becoming unintelligible; but great care requires to be taken in such transpositions, lest the sense be lost.

Examples of words that *may be* transposed.

To rejoice 歡喜 Fún h'í or h'í fún.

To go and return 往來 'Wong 'loi or 'loi 'wong.

Examples of words that *may not be* transposed.

Lord of a family, 家主 ká 'chü; whilst 'chü ká means to rule a family.

In the presence of 面前 Mín' ts'in; ts'in mín' means before us, opposite.

A wine cup 酒杯 'tsau p'úi; whilst p'úi 'tsau means a glass of wine.

In conversation kung 'tá [攻打] means to assault, to fight; but 'tá kung [打工] to labour for wages; kung 'lò [功勞] means merits; but 'lò kung [勞工] toil, toilsome labour.

7. PHRASES.

Call the bricklayer 叫泥水師傅來 Kiú' nai 'shui 'sz' fú' 'loi.

Take away this } spy-glass } 擰去呢个千里鏡 Ning h'ü' ní ko' ts'in 'lí king'.

To be married (said of women) 出嫁 Ch'ut, ká'.

To take a wife 娶老婆 Tsü' 'lò p'ó.

When will the teacher come? 先生幾時來 Sín shang 'kì-shì 'loi.

I want a tea cup 我愛茶杯 'Ngo oi' 'ch'á p'úi.

I want a cup of tea 我愛杯茶 'Ngo oi' p'úi 'ch'á.

Tea is ready 茶便喇 Ch'á pín' lá'.

I am ready 我齊備咯 'Ngo ts'ai p'í lok'.

6. CLASSIFIERS.

A classifier is added to or precedes every noun, whenever it stands in relation to numerals. Our words herd (in herd of cattle); sheets (in sheets of paper); pieces (in pieces of silk) correspond exactly to these classifiers, which the student will do well to commit to memory before he proceeds further.

1. Ko' 個 is applied to men, as yat, ko' 'yan 一個人 one man.

Shap, ko' 'nü 'tsai 十個女仔 Ten girls.

6. *Classifiers.*

Ko' 个 the abbreviated ko' 箇 is applied to inanimate objects, such as baskets, coin &c., &c.

'Mái 'léung ko' 'lám loi 買兩箇籃來 Buy two baskets.

'Pí 'ng ko' 'ping kon 'k'ü 俾五箇餅乾佢 Give him five biscuits.

2. Chek₂ 隻 is applied to boats, vessels, birds, quadrupeds, legs, arms, eyes &c. In *Hakka colloquial* it is also applied to man.

EXAMPLES.

Yat,	chek ₂	't'eng	一隻艇	One boat.
,	,	shün	一隻船	One vessel.
Shap ₂	,	kai	十隻雞	Ten chickens.
'Ng'	,	chü	五隻猪	Five pigs.
'Lèung	,	'shau	兩隻手	Two arms.
Yat,	,	'ngán	一隻眼	One eye.

EXERCISES.

Call a boat. Embark in that ship. Weigh that chicken. Buy a pig: Raise one arm. Open one eye.

To call 叫來 kiú' loi. 2. To embark, to take passage in, 搭 táp₂. To weigh 稱 ch'ing'. To buy 買 'mái. To raise 舉 'kü. To open 打開 'tá hoi.

3. Túi' 對 is applied to things that we use in pairs, as shoes, stockings, scrolls, &c.

EXAMPLES.

Yat,	túi' chái	一對鞋	One pair of shoes.
Yat,	túi' māt ₂	一對襪	One pair of stockings.
Yat	túi' 'túi	一對對	One pair of scrolls.

EXERCISES.

Make a pair of shoes. Knit a pair of stockings. Write a pair of scrolls. Put on this pair of shoes. Take off this pair stockings.

To make 造 tsò'. To knit 織 chik. To write 寫 'sé. To put on. 著 ch'èuk. To take off 脫 t'üt.

4. Shéung 雙 is applied to a pair, a couple, double, &c.

NOTE 2.—In kiú' loi and similar phrases the object must be put between the two verbs. Exception: In negative sentences, as:—
 呢的油斟唔出 nì tik, 'yau cham 'm ch'ut, or 唔斟
 得出呢的油 'm cham tak, ch'ut, nì tik, 'yau. Cannot
 pour out this oil, the particles ch'ut, yap, loi, follow immediately after the negative or the auxiliary verb.

Classifiers.

EXAMPLES.

Shéung 'ngan fā ling 雙眼花翎 A two-eyed peacock's feather.

Shéung 'hau kín' 雙口劍 A double edged sword.

5. Pá 把 is applied to things held in the hand like an umbrella fan, knife, &c.

EXAMPLES.

Chá ní 'pá ché 揸呢把遮 Hold this umbrella.

Ning ko' 'pá tò loi 揸箇把刀來 Bring that knife.

Hoi ní 'pá 'so 開呢把鎖 Open this lock:

Yat, 'pá 'ts'ò 一把草 One bundle of grass.

Pá pá 'pá 'pá 'pá 'pá 'tí 爸爸把把爬爬地 Papa holds a rake to scratch the ground.

6. Chéung 張 is applied to things that are spread out, as a sheet of paper, bed and table covers. &c.

EXAMPLES.

Pì sám chéung 'chí kwo' 'ngo 俾三張紙過我 Give me three sheets of paper.

Tái' lau p'ò shap, chéung tsik, 大樓鋪十張蓆 Spread ten mats in the large room.

Shat, hū' yat, chéung 'p'í 失去一張被 Lost one quilt.

7. Chí 枝 a branch, twig, is applied to things which are round and slender.

Ním hū' ní chí pat, 拈去呢枝筆 Take away that pencil.

Sai ní chí ngá ts'át, 洗呢枝牙擦 Wash this tooth brush.

8. T'íú 條 is applied to anything long and slender, as a cane, a pike; also to divisions or articles of laws &c. It is more generally used than the preceeding and chiefly applied to finished objects.

'Ngo 't'ai kín' yat, t'íú 'shé 我睇見一條蛇 I see a snake.

'Léung t'íú ló' tò hū' tak, 兩條路都去得 Both roads are passable.

Hū' lo yat, t'íú 'má pín 'pí kwo' 'ngo 去攞一條馬鞭俾過我 Go and fetch me a horse whip.

'Ts'am 'mehéuk, ko' yat, t'íú 'tái' 尋唔着箇一條帶 I cannot find that girdle.

Yat, t'íú shing 一條繩 A cord.

Tsò' yat, t'íú fú' 做一條褲 Make one pair of trousers.

9. Kán 間 is applied to buildings (for other meanings of this character we must refer the student to the dictionary),

Yat, kán uk, 一間屋 One house.

Classifiers.

'K'ū 'hí sām kán kung 'sho 仨起三間公所 He erects three council chambers.

Tsoi² Héung 'kong 'yau sām kán kung kuk₂ 在香港有三間公局
There are three arsenals in Hongkong.

Yat, kán kiú' tsò² 'fo yèuk₂ kuk₂ 一間叫做火藥局 One is called the powder magazine.

Tai² i² kán kiú' tsò² kwan léung kuk₂ 第二間叫做軍糧局
The other is called the Commissariat.

Tai² sām kán kiú' tsò² kwan hí' kuk₂ 第三間叫做軍器局
The third is called the armory.

10. Tso² 座 is applied to seats, shrines, hills, pagoda's &c.

'Hí t'an yat, tso² 起壇一座 Erect an altar.

Yat, tso² t'áp, 一座塔 One pagoda.

11. Tò² 度 frequently stands for 渡 to pass over or through a passage &c.

'King kwo' 'ng tò² kwan 經過五度關 Went by five passes.

'ím 'hoi ko' yat, tò² mún 掩開箇一度門 Open that door.

'Hí 'to 'léung tò² k'íú 起多兩度橋 Raised two bridges in addition.

12. Fuk, 幅 is applied to maps, pictures, inscriptions and similar things, that are rolled up or stretched out like the preceding.

Wak₂ 'kí fuk, shán 'shui wá' 畫幾幅山水畫 Paint a few landscapes.

Yat, fuk, ts'éung 一幅牆 A wall.

13. Chan² 陣 is applied to a gust, a dash, a beam, a puff &c.

Yat, chan² fung 一陣風 A gust of wind.

„ kwong 一陣光 A beam of light.

„ ín 一陣烟 A puff of smoke.

Shik, loi lok₂ yat, chan² 'ü 適來落一陣雨 A shower of rain fell just now.

Yat, chan² 'ch'an kòm' tái² 一陣塵咁大 As big as a cloud of dust.

„ ín „ yéung² 一陣烟咁樣 Like a cloud of smoke.

14. Nap, 粒 is applied to grain, seed, buttons &c.

Yat, nap, tau² kòm' 'to 一粒荳咁多 So much as one bean.

„ „ shá tit, yap₂ 'k'ü ké' 'ngán noi² 一粒沙跌入佢嘅眼內
A grain of sand fell into his eyes.

Classifiers.

15. 場 *Ch'éung* is applied in a similar manner as *chan*² (No. 13.); but the acts are of a longer duration.

Sin shí lok, yat, ch'éung tái' 'ü 先時落一場大雨

A heavy rain fell before.

Tò sūn' yat, ch'éung 'ts'oi 都算一場彩 I think I was very lucky.

16. 隊 *Tái* is applied to a division, group, party, or a company of people and animate beings.

'K'ü 'tá fat, 'kí tái' ping hū' shing 佢打發幾隊兵去城

He sent several divisions of soldiers into the town.

Tsoi' fā ün 'yan yat, tái' 'nü 'van 在花園有一隊女人

There is a party of ladies in the garden.

17. 羣 *Kw'an* stands for herd, flock &c.

Yat, kw'an yéung 一羣羊 A flock of sheep.

„ *'yé áp,* 一羣野鴨 „ wild ducks.

„ *'shui ngau* 一羣水牛 A herd of buffaloes.

18. 筭 *Tát* is applied to irregular pieces or spots.

Ko' 'pá kím' shang yat, tát, sau' 箇把劍生一筭銹

A spot of rust has come on that sword.

19. 副 *Fú* is used as a classifier of lots, sets &c.

Yat, fú' hí kǔ' 一副器具 A set of instruments.

'San chí' yat, fú' sūn chí 't'oi 'í 新置一副酸枝檯椅

Lately purchased a set of ebony tables and chairs.

20. 件 *Kín* is applied to articles of dress, to affairs of business &c. &c.

'Ní 'yan 'kí to kín' í shéung 你有幾多件衣裳

How many articles of dress have you?

Tsoi' ní ch'ü' hai' sām shap, kín' 在呢處係三十件

There are thirty articles here.

Ko' kín' p'ò 'lün 'bí mí' ts'ang 箇件袍聯起未曾

Have you sewed that robe yet?

'Ngo 'yan yat, kín' sz' wá' kwo' 'ní chí 我有一件事話過你知
I have an affair to communicate to you.

'Ní yat, kín' t'ò' kok, hai' ok, mái' 呢一件貨確係惡賣
This sort of goods is indeed difficult of sale.

'M iú' k'ò' kín' tung sai 唔要箇件東西 I do not want that thing.

21. 塊 *Fái* is applied to pieces or portions of earth, wood, cloth &c.

Classifiers.

Yat, fái' 'chí kòm' pok₂ 一塊紙咁薄 As thin as a piece of paper.
 Ko' fái' pò' 'pí kwo' 'ngo 筒塊布俾過我 Give me that piece of cloth.
 Tsuk, mò yat, fái' íp, 足模一塊葉 Just like a leaf.

Yat, fái' shek₂ 一塊石 A stone.
 Sâm fái' 'ngan 三塊銀 Three dollars.

*22. 團 T'ün stands for lumps, clods, and is chiefly applied to detached substances of earth, dough &c.

Yat, t'ün, nai 一團泥 A clod or lump of earth.

,, mín' 一團麵 A lump of dough.

Tá, mái yat, t'ün 打埋一團 A fighting couple on the ground.

'Ní ké' 'p'ò sít, hai' yat, t'ün, nai 你嘅菩薩係一團泥
 Your idol is but a lump of clay.

23. 堂 T'ong is applied to ladders, sails &c., (it is seldom used.)

Yat, t'ong ít₂ 'ché 一堂熱遮 A sun screen.

'K'ü 'yau 'léung, t'ong, 'man 'chéung' 佢有兩堂蚊帳
 He has two mosquito curtains.

24. 行 Hong is applied to a row, line &c.

Ko' 'hong 'lau, tséung kan' 'hoi 'fá 箇行柳將近開花
 That row of willows will soon flower.

'Hoi 'pín pok, yat, 'hong 'chín' 'shün 海邊泊一行戰船
 A row of men-of-war are anchored on the sea shore.

25. 架 Ká A wooden frame, a stand on which things are placed.

'Í ká' 衣架 Clothes horse.

Yat, ká' 'shui 'ch'é hü' 'kau' 'fo 一架水車去救火
 A fire engine went to put out the fire.

26. 朵 To is applied to flames, flowers &c.

Yat, 'to 'fo 一朵火 One flame (N. 3.)

'Ní 'to 'fo sik, 'liú 呢朵火息了 The fire is gone out.

Yat, 'to, 'fá 一朵花 A bouquet of flowers.

27. 片 P'ín A slip, a slice, a bit &c.

Yat, p'ín' mu' 'shéung 'k'ü ké' 'shau 'chí 一片木傷佢嘅手指
 A small piece of wood injured his finger.

NOTE 3.—T'ò is frequently pronounced 'tù, chiefly so in connection with flowers.

Classifiers.

'K'ü yat, p'in' sam sz' sung' 'pí 'ní 佢一片心事送俾你
He gives it to you from his heart.

28. Tsik₂ 席 A feast, conversation (Not frequently used.)

Pán' yat, tsik₂ 'tsau 'ts'ing 'yan hák, 辦一席酒請人客
Spread the table and invite the guests.

Ko' yat, tsik₂ wá' 箇一席話 That conversation.

Yat, tsik₂ 'hò 'shán tí' 一席好山地 A lucky spot [for a grave.]

* 29. Páu 包 a bundle &c.

'Mái 'mín 'fá yat, páu 買棉花一包 Purchase a bale of cotton.

Yat, páu 'chí 一包紙 A packet of paper.

30. Chát, 札 Also denoting things tied into a bundle.

Yat, chát, pat, 一札筆 A bundle of pencils.

31. Fung 封 is applied to letters.

Yat, fung sun' 一封信 One letter.

32. Tò 刀 One quire.

Yat, tò 'chí 一刀紙 One quire of paper.

33. 'Pún 本 Acts of play; a volume &c.

Yat, 'pún hí' 一本戲 A play in one act.

„ shü 一本書 One volume.

Tuk₂ 'ní 'pún shü 讀呢本書 Read this book.

34. T'ò' 套 is applied not to single volumes but to sets of books, and works containing more than one volume.

Yat, t'ò' shü 一套書 A complete work.

'Ní t'ò' shü shat, 'liú yat, pò' 呢套書失了一部
Lost one volume of this set of books.

'Mái yat, t'ò' 'Sám kwok, Chí' 買一套三國誌
Purchase a copy of the Three States.

35. Pò' 部 is more frequently applied to a single volume of books than 'pún (No. 33.)

Yat, pò' shü 一部書 One volume.

Öi 'kí 'to pò' 'ní 愛幾多部呢 How many volumes do you want?

36. P'at, 匹 is applied to horses, boards &c.

Yat, p'at, 'má 一匹馬 A horse.

Ko' pák, 'yé 'yau 'léung p'at, 'sò 箇伯爺有兩匹鬚
That elderly man has two mustaches.

Classifiers.

37. 'Há 吓 is applied to blows with the hand or stick &c.

Yat, 'há 'shau 一吓手 One blow of the hand.

Tá 'k'ü shap, 'há 打佢十吓 Give him ten blows.

38. Ch'ün' 串 is applied to things strung together.

Yat, ch'ün' 'héung chü 一串香珠 One string of fragrant beads.

39. Shèng² 乘 is applied to chairs and carriages.

Yat, shèng² 'kiú, 一乘轎 One sedan chair (4).

40. T'üt, 脫 Suits of cloths.

Yat, t'üt, í fuk, 一脫衣服 one suit of clothes.

41. 'Kú 股 is used for shares and parts in business, and for heads and divisions in essays.

Yat, 'kú 'shang í' 一股生意 One share in a business.

Ko' 'man 'chéung fan 'sám tai² 'kú tsok, 箇文章分三大股作
That essay is divided into three principal heads.

42. Kuk, 局 is applied to games of chess or chess boards.

Yat, kuk, 'k'í 一局棋 One game of chess.

43. 'Kon 竿 is applied to bamboo.

Chung' yat, 'kon chuk, 種一竿竹 Plant one bamboo.

44. Chü' 炷 denotes a cluster of incense sticks.

Yat, chü' 'héung 一炷香 One cluster of incense sticks.

45. 'Fo 夥 is applied to parties, companies, bands &c.

Yat, 'fo ts'ák, 一夥賊 A band of robbers.

46. 'Man 文 denotes cash.

Yat, 'man 'ts'in 一文錢 One cash.

47. 'Mún { 門
'Hau { 口
'Hám { 咸

The first is applied to pieces of artillery; the next
to pistols and revolvers &c.

'Ní 'yau shap, 'mún tai² p'áu 你有十門大炮
You have ten pieces of cannon.

'Léung 'hau 'shau 'ts'éung 兩口手鎗 A two-barreled pistol.

Luk, 'hám p'áu 六咸炮 A revolver.

48. 'Fong 方 is applied to squares of ink or inkstones; of beef, mutton, pork &c.

NOTE 4.—More frequently said: yat, 'ting 'kiú.

Classifiers.

Yat fong ín² 一方硯 One inkstone.

49. P'at, 疋 is applied to cloth or silk.

Yat, p'at, pò' 一疋布 A piece of calico.

50. 'Fo 顆 is used for heads, pearls and other small round things.

Yat, 'fo chan chü 一顆珍珠 A pearl.

Yap, ts'ák, cháí² 'chám 'shau shap, çü 'fo 入賊寨斬首十餘顆
Went into the encampment of the robbers and cut off more than ten heads.

51. Tün² 段 Parts, sentences, paragraphs &c.

Yat, tün² san çman 一段新聞 A piece of news:

„ tí² 一段地 One piece of ground.

52. 'Fun 款 is applied to sections or articles of laws, treaties, petitions, business, news &c.

Yat, 'fun sz² 一款事 An affair.

Wo² yéuk, tai² luk, 'fun 和約第六款 The sixth article of the treaty of peace.

Tsau' çts'ing yat, 'fun 奏情一款 A memorial.

'Léung 'fun san çman 'chí 兩款新聞紙 Two kinds of news papers

53. Wai² 位 denotes persons of rank and respectability.

Yat, wai² hák, 一位客 A gentleman, a visitor.

'Yau 'léung wai² çyan hák, çloi t'ám' 'ní 有兩位人客來探你
Two gentlemen have come to visit you.

54. çÜn 圓 also written 員 is applied to things round, circular &c.

'Ngo him' 'ní çngau shap, tai² çün 我欠你銀十大員
I owe you ten dollars.

55. çÜn 員 is applied to officers of government.

'Yau kún çyan sám çün 'shéung pakking 有官人三員上比京
Three officers are going to Peking.

56. çTs'ang 層 is used for stories of houses &c.

Yat, çts'ang çlau 一層樓 One storied house.

57. Ip² 頁 is applied to strips or leaves of paper &c.

'Kí ip² 'chí 幾頁紙 Several strips of paper.

58. Tò² 道 is sometimes applied to men, but chiefly to documents, commands of the emperor and their imitations used in temples.

Classifiers.

'Shai kwo' sām tò' ȝan hū' ts'úi 'ní 使過三道人去催你
I have sent three messengers to urge you.

Tak, kong' ü' chí yat, tò' 特降諭旨一道 A special Imperial command.

59. T'íp, 貼 is applied to plasters &c.

'K'ü 'shau t'íp, yat, t'íp, kò yénk, 佢手貼一貼膏藥
He has a plaster on his wrist.

'Shau mái 'kí t'íp, ín chí 收埋幾貼胭脂
Received several papers of rouge.

60. 'Tím 點 is used for spots, dots &c.

Yat, 'tím ȝing 一點星 A star.

„ ȝhí 一點時 A moment of time.

„ mak, 一點墨 A drop of ink.

61. Tám' 擔, 担 A burden, a picul &c.

'K'ü tám' tak, 'léung tám' 'mái 佢担得兩擔米
He is able to carry two piculs of rice.

62. ȝCh'ung 重 is used for a series, succession &c.

'King kwo' 'kí ȝch'ung 'mún 經過幾重門
Passed through a succession of doors.

63. Lát, 辣 A colloquial expression denoting rows of things with interstices between them.

Yat, lát, shü' muk, 一辣樹木 A row of trees.

'Múi pín 'yau yat, lát, lán kon 每邊有一道辣欄杆
Each side has a balustrade.

64. 'Hau 口 (see No 47) is applied to things with sharp edges &c.

Yat, 'hau kím' 一口劍 A sword.

Táp' tò' sām 'hau 大刀三口 Three hatchets.

65. Mín' 面 is applied to mirrors, gongs, banners &c.

Yat, mín' keng' 一面鏡 A looking glass.

„ lo 一面鑼 A gong.

66. ȝTsung 宗 is applied to matters, affairs (seldom used).

Yat, ȝtsung 'mí sz' 一宗美事 A noble affair.

'K'ü ȝtsung 'pan sing' shat, 'shau ok, 佢宗品性實首惡
His whole disposition is bad.

Classifiers. 7. Chinese Designation of the Parts of Speech.

67. 'Mí 尾 is applied to fishes &c.

Yat, 'mí 一尾魚 A fish.

68. T'oi 檯 } is applied to stages and plays.

ſNín 年年, ní ch'ü' 'yau 'kí, t'oi lí' tsò' 年年呢處有幾檯戲做
There are several plays acted here every year.

69. 'Pán 板 is applied to parties moving in a procession.

'Yau 'kí shap, 'pán ch'un shik, hü' ying ch'un 有幾十板春色去
迎春 Several tens of processions have gone to usher in the spring.

Yat, 'pán tau' fú' 一板豆腐 A frame of bean curd.

70. Chü 株 } Both are applied to trees.
Kan 根 }

ſSong shü' sám chü 桑樹三株 Three mulberry trees.

71. 'Kún 管 is applied to tubes, which are in China chiefly made of bamboo.

Yat, 'kún pat, 一管筆 A pencil.

„ „ siú 一管簫 A flageolet.

72. 'Ting 頂 is extensively applied to things pointed on the top, as Chinese caps, hats, sedans &c.

Yat, 'ting mò' 一頂帽 A cap or hat.

73. Kū' 句 is applied to sentences, phrases &c.

Yat, kū' wá' 一句話 A sentence.

75. 'Chán 盞 is applied to lamps.

Yat, 'chán tang 一盞燈 One lamp.

There are a few more classifiers not contained in the preceding list; but as they never occur in colloquial, and but seldom in books, there is no need for burdening the student's memory with them.

7. Chinese Designation of the Parts of Speech.

The Chinese divide the characters or words of their language into

Hü ts'z' 虛字 Particles or Prepositions &c.

Shat, „ 實字 Verbs, Nouns &c.

Cho' „ 助辭 Auxiliaries (lit: words supporting speech) i. e. words terminating sentences and defining their signification. In most instances they are substitutes for our punctuation.

7. *Chinese designation of the Parts of Speech.*

The Nouns, Adjectives, and Verbs are again subdivided into *út, tsz'* and *'sz tsz'* (living and dead characters). The former comprise the Verbs, the latter the Nouns and Adjectives. Figurative or metaphorical expressions are called 假借 *'ká tsó'*.

Little attention has as yet been paid by foreign students to Chinese composition. They have read books, committed sentences to memory and copied Chinese writing; but few have so far mastered the Chinese pen or brush as to be able to write a document correctly without the aid of a teacher. This is chiefly owing to the facility with which competent Chinese teachers can be engaged; and also to the impossibility (if a person does not wish to waste his valuable time) of a foreigner writing the Chinese characters so elegantly, that they can be presented to persons of rank; but no less to the lack of practical works in the various dialects serving as competent guides to a knowledge of the written language.

8. *Gender, Number and Case of Nouns, and Moods and Tenses of Verbs.*

The Chinese language having no inflexion of Nouns, Adjectives and Verbs, these distinctions are represented by words used as prefixes and suffixes, and by auxiliary Verbs and particles.

9. *The Article.*

1. The definite article is expressed by demonstrative, relative and personal pronouns, of which the following occur the most frequently:—

In Books.

Dem: Pronoun: 此 *'ts'z* and 斯 *'sz* this;

彼 *'pí* that. In Colloquial. Puntí: 呢咁 *'Ní t'í* this;

個 and 箇 *'Ko* that;

Rel: Pronoun: 者 *'ché*, which; &

所 *'sho* which and that which. Court D: 那個 *'Ná ko'* that; and
這個 *Ché' ko'* this.

Pers: Pronoun: 其 *'K'í* he, she, it.

EXAMPLES.

Book language in the upper line, and
Puntí Colloquial in the lower.

The man [before me] brought it on his back. { B. 此人負之來 *'Ts'z 'yan fú' chí 'loí.*
P. 呢個人負(5)其來 *'Ní ko' 'yan fú' k'í 'loí.*

The tree does not bear fruit. { B. 斯樹不結菓 *Sz shü' pat, kít, 'kwo.*
P. 呢條樹都唔結菓 *'Ní, t'íu shü' tò 'm kít, 'kwo.*

NOTE 5.—P. C. 猥 *'mé* to carry on the back.

The Definite Article. The Indefinite Article. The Noun.

The woman lost her husband when still young. { B. 彼妻青春喪偶 'Pí, ts'ai, ts'ing, ch'unsong', 'ngar.
P. 個女人尙後生 Ko' 'nü, yan shéung' hau' shang
失了佢嘅老公 shat, 'liù 'k'ü ké' 'lò kung.

The man harbours malicious intentions. { B. 其人懷毒心 'K'í, yan, wai tuk, sam.
P. 個個人懷毒心 'Ko ko' yan, wai tuk, sam.

Lost the rest. B. 失其餘 Shat, 'k'í ü.

The rest is not worth being looked at, { B. 其餘不足觀也 'K'í, ü pat, tsuk, kún 'yá.

Neither the one nor the other pleases you. { C. Coll: 這個又不中意 Ché' ko' yan' pat, chung í; 'ná
意那個又不中意 ko' yan' pat, chung í.
P. 你又唔中意呢咁 'Ní yan', 'm chung í 'ní tí; yan'
又唔中意個咁 'm chung í ko' tí.

How can the man void of virtue hold an office? { B. 人者無德安 'yan 'ché, 'nò tak, 'on nang
能任職乎 yan' chik, 'ü.

10. *The Indefinite Article.*

The Indefinite Article is expressed by the Numeral — yat, and is always followed by the classifier applied to the respective Noun. It is seldom expressed in the literary style; but always in popular literature, and in conversation.

I take a room on lease P. 我租一間房 'Ngo, tsò yat, kán fong.

I gave him a pear. { C. 我俾他一箇沙梨 'Ngo 'pí, 'tá yat, ko' shá lí.
P. 我俾一箇沙梨過佢 ,, yat, ko' shá lí kwo'

I purchased a ship { P. 買船一隻 'Mái, shün yat, chek, or ['k'ü.
買一隻船 'Mái yat, chek, shün.

A good intention P. 有個好意 'Yau ko' 'hò í.

The Noun. The Gender.

Though in general Nouns have no gender, there are, besides the Adjectives 男女, nám 'nü, male and female, as applied to man, characters expressing the gender of each peculiar species of animate nature.

1. The male and female, the creative and receptive, the active and passive, the positive and negative principle of nature is 陽 and 陰

The Gender. The Number.

yéung and yam; but always pronounced yam yéung 陰陽 (6) [乾坤
kín kw'an Heaven and earth, father and mother.]

2. The male and female of man. { 男女 Nám 'nū.

3. The male and female of birds. { 雄雌 Hung ts'z (Speak & write Ts'z hung.)
公母 Kung 'mò and 公雌 Kung 'ná do.

4. The male and female of quadrupeds. { 牡牝 'Mau 'p'an (Speak 'p'an 'mau.) (6)

5. The male and female or masculine and feminine character of inanimate nature is expressed by 剛柔 Kong and yau (strong and soft.)

EXAMPLES.

It is a man 係男人 Hai' nám yan.

It is a woman 係女人 „ 'nū „

A cock 雞公 Kai kung; a hen 雞母 kai 'mò.

A bull 牝牛 'Mau ngau. A cow 牡牛 'p'an ngau.

Kung 公 and 'ná 雌 are the general terms used in colloquial for expressing the gender of every species of animate nature except man.

Is this a cock or a hen-bird? 呢隻雀係公或係雌 Ni chek, tséuk, hai' kung wák, hai' 'ná.

Where is the sow? 猪雌在邊處呢 Chü 'ná tsoi' pín ch'ü' ní. (7)

2. NUMBER.

Every noun may express the singular as well as the plural. 'Ngo ké' mún t'ò 我嘅門徒 may mean, My pupil, or my pupils; ko' ok, yan 個惡人 may express: that bad man or those bad men. Where distinctness is required, the characters 'tang 等, mún 們, púi' 輩, lui' 類, ts'ò 曹, ts'ai' 齋, ch'au 儔 are put after the substantive; kok,

NOTE 6.—Yam yéung are also applied to concave and convex objects
e.g. 陽瓦 yéung 'ngá convex tiles; 陰瓦 yam 'ngá concave do.; the former covering the latter as heaven does earth.

6.—These characters are also applied to plants.

NOTE 7.—As these words are seldom used in general conversation, foreigners find themselves often in a dilemma, when having to refer to the gender of animals, whilst the Chinaman will always help himself by speaking of a "boy dog" and a "girl dog."

Words following the Noun. Plural Number.

各, chū 諸, chung 衆, fán 凡, shū 庶, tò 都, kái 皆 and kái 偕, hám 咸, kü 俱, ts'im 僉, mán 萬, 'tsung 總, either precede or follow the noun.

'Tang 等 is the most common character used to denote the plural.

'Ngo 'tang 我等, 'ní 'tang, 你等 are used both in books and colloquial.

'Ngo 'tang 'séung hū 我等想去 We wish to leave.

'Nung fú kung tséung 'tang 農夫工匠等 Agriculturists & artizans.

'Man 'mò kùn shéung 'yan 'tang loi 文武官商人等來 Civil and military officers and merchants arrived.

'Tang 等 also denotes a variety of things enumerated under one head, *e. g.* k'í 'mái muk, 'ngá, shék, 'tang mat, 其買木瓦石等物 He purchased timber, tiles, stones and such material.

Plural Number.

Mún 們 is only applied to man, and used in colloquial as well as in books; *e. g.* Tá mún 他們 They. Its application is more limited than 'tang 等, and it is never used but in connection with a pronoun. Ts'ò 曹, ch'ái 儕, and ch'au 儔 also denote the plural and are, like the preceding, only applied to man.

Púi 輩 and lui 類 are applied to man, and to objects denoting a class or genus. Púi 輩 is frequently preceded by an Adjective, which it changes into a substantive of the plural number, *e. g.* Ok, púi 惡輩 the wicked; í púi 義輩 the righteous; 'tung púi 同輩 comrades. Lui 類 frequently denotes a genus, as 'yan lui 人類 man; ch'ung lui 蟲類 insects; shau lui 獸類 quadrupeds, and is often used for púi as: fí lui 匪類 vagabonds.

Chung 衆, chū 諸, shū 庶, tò 都, kái 皆, kái 偕, kok 各, fán 凡, kü 俱, ts'im 僉, mán 萬, 'tsung 總, sik 悉, hám 咸, chiú 兆 and kü 舉 are Indefinite Pronouns, when used without Nouns, and Adjectives when joined to a Noun.

Their position is indicated in the following rhyme:—

Chung' chū tò shū kok, chiú fán	衆諸多庶各兆凡
Sik, 'tsung kü mán 'sè ts'in 'yan	悉總舉萬寫前人
Kái tò kü hám 'tsung 'yan mat,	皆都俱咸從人物
Shín' fan 'ts'z tsz' 'piú hò pat,	善分此字表好筆

The Noun. Plural Number in Punti Colloquial. Cases.

Examples of such of the preceding words as sometimes precede and sometimes follow the noun.—

Shiung' yan tò tsoi' t'in 聖人都在天 All saints are in heaven.

Tò loi' liú 都來了 All have arrived.

Tò 'm oi' 都唔愛 I do not like any.

Yan to or 'hò to yan 人多 or 好多人 Many men or very many men.

Ts'im is frequently used without a Noun, as: ts'im áp, 僉押 All signed.

3. Plural in the Punti Colloquial.

The plural in the Punti Colloquial, is expressed by:—

Ti' 哋 as: 'Ngo ti' 我哋 we; 'ní ti' 你哋 you ('tang and 'mún 等 and 們 are seldom heard).

'Ngo ti' yik, hū' 我哋亦去 We also go.

'Lung 'tsung 隴總 All e.g. 'Lung 'tsung tái' hū' liú 隴總帶去了 All has been carried away.

Hám' páng' lang' 喊咩咁 all, e.g. Hám' páng' lán' tò hai' yat, yéung' 'chó 喊咩咁都係一樣啫 They are all alike very good.

Besides these words peculiar to the Punti and Hakka, the plural is expressed by repetition, as: yan yan 人人 every man. Yan yan hai' 'kò'm yéung' wá' 人人係啲樣話; yat yat 日日 Every day or on all days.

Mán' kwok, 萬國 All kingdoms. Pák, pún 百般 In every way.

Ké' 嘅 added to Pronouns and Adjectives also implies the plural, as: Hai' 'ní ké' 係你嘅 They are yours. 'Chan hai' 'hò ké' 真係好嘅 The are really good ones.

Cases.

Court Coll:
Genitive.

Punti Coll:
Genitive.

Ti' 的 (8) and ti' 底

ti' 哋 and ké' 嘅

Ying kwok, ti' 'shün 英國哋 (or 的) 船 An English vessel.

NOTE 8.—Whenever the character 的 tik, is used in Canton Colloquial, the k ought then to be dropped. In elegant colloquial writing 的 ti' is preferred to 哋 ti' and as ignorant teachers frequently give it its full sound, the student should take care to note the difference. (的 Ti with the p'ing shing see comparative.)

The Noun. The Genitive. The Dative.

Wong tai² k' kung 皇帝嘅宮 The emperor's palace.

Á' t' t' oí² 阿爹的愛 Father's love.

Chung kwok, t' wá² 中國的話 The Chinese language.

T'ín t'í² sing 天的星 The stars of Heaven.

The most common character used in literary style is chí² 之 as :—

Fú² chí oí² 父之愛 The father's love.

Shín² 'ché chí fuk, 善者之福 The happiness of the good.

Hang² wai chí yéung² 行爲之樣 The manner of doing things.

The genitive is also expressed by position, as :—

Yé² sú kán² 耶穌教 The doctrine of Jesus.

Kwok, fát, 國法 The laws of a Kingdom.

Dative.

'Ü 與, wo 和, tui² 對, tai² 替, chü 諸, ü 於 and ü 于 are words denoting the dative. In the Punti Colloquial t'ung 同, kwo² 過, kung² 共 and mái 埋 are of more frequent occurrence.

Court Dialect.

'Ü t'á shüt,	與他說	} Say or speak to him.
Tui ² „	對他說	
'Wo „	和他說	

Punti Colloquial.

Pí kwo² k'ü 俾過佢 Give it to him.

'Ní t'ung k'ü 'kong 你同佢講 Speak to or with him.

Fong² mái kan² k'ü 放埋近佢 Put it close to him.

The following sentences can be used in both dialects.

'Ü k'í tuk² 與其讀 Read to him.

'Ü 'ngo mò² kon 與我無干 It is nothing to me.

'Ü 'yan mò² yik, 與人無益 Of no advantage to man.

Héung² t'á hū² 向他去 Go to him.

K'ap, ts'in 'ü kung 'yan 給錢與工人 Give money to the workmen.

Accusative.

The accusative is easily recognized by the Verb, which in most instances precedes the object. In colloquial, and in negative sentences of the literary style, the object sometimes precedes the Verb.

*The Noun. Accusative. Vocative. Ablative.**Punti Colloquial.*

‘Ngo oi² ‘ní 我愛你 I love you.

‘Ngo fan fú² ‘ní 我吩咐你 I order you.

Court Dialect.

‘Ngan ‘tsz (tò faì² ‘liú 銀子都費了 All the money is spent.

‘Má, chü, ngau, tò tséung hū² ‘liú 馬猪牛都將去了 They carried off all the horses, pigs and cattle.

B. The object before the verb.

‘Ngo chí pat, oi² 我之不愛 I do not like him.

Mí² chí nang hang 未之能行 Not able to effect it.

„ ‘yau ‘yá 未之有也 There is no existence of such a thing.

Vocative.

The vocative is seldom expressed. In writings fú 呼, ‘yá 也, sū 歟 and in colloquial 阿, á 呀, tsoi 哉, &c. occur most frequently.

EXAMPLES.

Fú² fú 父呼 Father!

‘Í ‘yá loi! 伊也來 Come here, Sir!

‘Hing tai² sū 兄弟歟 Brethren!

Colloquial.

Á tak, 阿 德呵 Atak! or when in distress, Long kwan 郎君呵 O my husband!

Ablative.

The ablative is expressed in as many ways as in English.

1. By Prepositions;
2. By words expressing the passive form of the verb;
3. By words assuming the nature of Prepositions; and
4. By tik, 的 &c.

1. ‘Yau yíng kwok, loi 由英國來 He comes from England.
Tsz’ Héung kong 自香港 From Hongkong.
‘Í tò shàt, yan 以刀殺人 To kill with a sword.
2. Pí² yan shéung 被人傷 Injured by men.
3. ‘K’ü táp, shün loi 佢搭船來 He came by ship.
‘K’ü ‘tá lò² loi 佢打路來 He came by land.
4. Kam tik, 金的 Of Gold.
‘Ngan tik, 銀的 Of silver.

The Noun. Diminutives. Adjectives. Positive.

The preceding sentences are variously expressed in the Punti Colloquial, *e.g.*

Hai² ɣan shéung kwo' 'k'ü 係人傷過佢 Injured by men.
 'Hai ɣing kwok, ɔi ké' 係英國來嘅 They come from England.
 Yung² ɬò shát ɣan 用刀殺人 Killed with a sword.

Diminutives are expressed by 'tsai 仔, sai' 細, 'siú 小 and a few other characters.

ɬò 'tsai 刀仔	A small knife.	Sai' kán úk, 細間屋	A small
'Nü ,, 女仔	A little girl.	Sai' shán 細山	A hillock. [house.
Tip ₂ ,, 碟仔	A small plate.	'Siú 'tsé 小姐	A little (young)
'Séung,, 箱仔	A small box.		miss.

Adjectives. Positive.

1. Adjectives are indicated by their position, as:—

Hò ɣan 好人 A good man. (9)
 Ko' ɣan hai' hò 個人係好 That man is good.

Adjectives are formed with tik 的, ké' 嘅, and 'ho 可 *e.g.*
 'Hò tik, 好的 Good. Ok₂ tik, 惡的 Bad.

When tik, 的 (Punti Coll: tí 𨾏) and ké' 嘅 are used without a substantive, the meaning is not always so obvious; for tik, 的 when following adjectives expressing space, form, colour, quality or condition sometimes converts the positive into the comparative. It is then pronounced tí as:—

'Ní chung í ní kán fong ní 你中意呢間房呢 Do you like this room.

'Ngo 'm chung í ko' kán; oí' kán 'siú tí; oí' kán tái' tí.
 我唔中意個間 愛間小的 愛間大的
 I do not like that; I like one smaller, I like one larger.

'Ch'éung, tí 長的 A little longer. Hák, tí 黑的 A little darker.
 'Hò tí 好的 A little better.

'Mái ko' pák₂ tik, pò' 買箇白的布 Purchase that white calico.

'Ní 'yau pák₂ tí 'mò ní 你有白的有呢 Have you any whiter?

'Yau ping² tik, ɣan iú' kín' 'ní 有病的人要見你 There is a sick man who wishes to see you.

In another sentence the quality of the adjective is much more obvious, *e.g.*

NOTE 9.—'Hò 好 is used as an Adverb; 'K'ü chang wai 'hò 佢行爲好 He conducts himself well. 'Hò 'kau 好久 Very long.

Adjectives. Positive. Comparative.

C. D. Tái' tái' tik, fong 'tsz 大大的房子 A very large house.

Tik, 的 is omitted when two Adjectives are put together, as: Fú' kwai' yan 富貴人 A rich and honorable person.

In the Canton Colloquial ké' 嘅 is more frequently used to express the Adjective, *e. g.*

'Yau ts'ín ké' yan 有錢嘅人 A wealthy man.

'Kwai kwat, ké' yan 詭譎嘅人 A crafty fellow.

'M' hò ké' shiit, wá' 唔好嘅說話 Bad language.

'Ho ú' 可惡 detestable. 'Ho oi' ké' 可愛嘅 Amiable. 'Ho han' ké' yan 可恨嘅人 A hateful person.

2. *Comparative.*

2. The comparative and superlative are expressed by characters corresponding to our more and most.

*Positive.**Comparative.**Superlative.*

'Hò 好 Good. Kang' hò 更好 Better. Chí' hò 至好 The best.

'Mí 美 Beautiful. Kang' 'mí 更美 More beautiful. Chí' or kik' 'mí 至 or 極美 Most beautiful.

The comparative is also expressed in the following way.

'Ts'z yan pí' pí' yan kang' ok' 此人比彼人更惡 This man is worse than that.

'Ngo pí' 'ní' hò yat, 'tí kò'm' to 我比你好一的咁多 I am a little better than you.

'Ngo pí' káu' 'ní kang' hò 我比較你更好 I am better than you.

'Ngo 'ní' séung túi' 'ní kang' hò 我你相對你更好 In comparing ourselves, you are better than I.

Kang' 更 is sometimes followed by 'ü 於, as:—

'Kam yat, kang' hò 'ü ts'ín t'ín 今日更好於前天 This day is finer than the day before yesterday.

The character expressing the comparative, omitted, as:—

'Ní pí' 'tá' kò 你比他高 You are taller than he.

NOTE 9.—As a Verb: Hò' ok' 好惡 To love wickedness.

,, shín' 好善 To love the good.

As a Substantive; 'K'ü ké' hò 'm tsuk, 'kong 佢嘅好唔足講 His virtue (goodness) is not worth speaking of.

Adjectives. Comparative.

Ḳung tséung² pī² pat, tak, ṅng fū chí yung² 工匠比不得農夫
之用 The usefulness of a mechanic is not to be compared
with that of the husbandman.

Ü₂ fát, 越發 also expresses the comparative, üt, fát, hò 越發好
Still better.

Ü₂ fā² üt, hò 越快越好 The sooner the better.

Hok₂ shang pat, hò pī² sín shang 學生不可比先生 The pupil
cannot be compared with his master, i.e. he is inferior to his master.

C. D. Chó² kó² pī² ná² kó² yau² mí 這箇比那箇又美 This is more
beautiful than that.

Wo hai² kwai² ü ṅng 和係貴於銀 Peace is more precious than
silver.

Mí² yau ṅán ü ts'z 未有難於此 There have never been diffi-
culties worse than these.

Ü₂ to ü₂ pat, tsuk, 愈多愈不足 The more he has, the less he
is satisfied.

Yau sam ü₂ ü₂ 憂心愈愈 Lamenting more and more.

Ü₂ fái² ü₂ pī² 愈快愈易 The quicker the easier.

„ ká ts'é² yam 愈加邪淫 Still more dissolute.

„ kau ü₂ ṅán 愈久愈難 The longer the more difficult.

„ lik, ü₂ tung² í ü₂ pat² chí² 愈力愈動而愈不至 The greater
the exertion and excitement the less the chance of attaining the
object.

Yau ok₂ 尤惡 More wicked. Yan kwái² 尤怪 More strange.

Yik, hò 益好 Better.

ṅng 'sz pat, 'ho púi² lí 寧死不可背理 Rather die than oppose
reason.

Ts'z pat, ü₂ 'pí kòm² hak, 此不如彼咁黑 This is lighter than that.

Ü₂ 'shui yik, sham ü₂ 'fo yik, it₂ 如水益深如火益熱 If the
water become deeper and the fire hotter.

Pat, ü₂ 不如, pat, yéuk₂ 不若, mok₂ yéuk₂ 莫若 also express
rather, better.

Pat, ü₂ chin² 'sz 不如戰死 Better die fighting.

„ yéuk₂ pat, loi 不若不來 Better not come at all.

Mok₂ yéuk₂ kái hū² 莫若偕去 Rather depart altogether.

„ tái² chí kung 莫大之功 No greater merits.

Adjectives. Comparative.

Sentences formed with ₅ning 寧, pat, ₅ü 不如, pat, yéuk, 不若 and mok, yéuk, 莫若 are in general preceded by others suggesting or expressing sentiments of a different tenor.

The comparative is also frequently expressed by ₄to 多 many, ₅ü 餘 more, surpluss, fong' 況 more, how much more, 'ch'an 矧 still further, much more.

'Pí, ₄to shap₂ ko' 俾多十箇 Give ten more, or in addition.

Shap₂ ₄to ₅nín 十多年 More than ten years.

Pák, 'yan ₅ü ₅yan 百有餘人 More than one hundred men.

'Ngo shí² pít, hǐ², 'ho fong' 'ní 'ü 我是必去何況你乎 I must be off, how much more must you.

'Ch'an 'tsz 'yau 'ts'oi 矧此有才 How much more is this man talented.

Pat, há² 'ng' kan 不下五斤 Not less than five catties.

'Kò shing' pák, 'p'úi 高勝百倍 More than a hundred times higher.

The comparative is implied in the following sentences.

'Hí kò sām ch'ek₂ 起高三尺 Raise it three feet higher.

'Ní hai² kò yat, ch'ek₂ 你係高一尺 You are one cubit taller.

'Tün yat, ts'ün' 短一寸 One inch shorter.

In Punti Colloquial the following expressions are chiefly used to denote the comparative.

'K'ü hai² 'hò kwo' 'ngo 佢係好過我 He is better than I.

'Kòm yéung² hai² üt₂ fát, 'hò 噉樣係越發好 Much better that way.

Ko' 'léung ko' 'yan pín ko' 'hò n₁ 個兩個人邊個好呢 Which is the better of the two?

Ü₁ mán² üt₂ 'hò 越慢越好 The slower the better.

'Ngo 'ning' 'sz 我寧死 I would rather die.

Ü is chiefly used in connection with kwo' as :—

T'ai² kwo' 'ü 'ngo 大過 (10) 於我 Older than I.

NOTE 10 —Care must be taken not to confound the meaning of Kwo' 過, when used in a different sense from the preceding.

It is used 1.—as a Verb, as :—Kwc' 'shuí 過水 To pass through or over the water ;

2.—as an Auxiliary Verb denoting past time, as :—'Hang kwo' 行過 Passed or has passed along ;

3.—as a Particle, denoting the imperative mood, as :—'Pí kwo' 'ngo 俾

*Adjectives. Superlative.*3. *Superlative.*

The Superlative is expressed by

Chí² 至, tsui² 最, sham² 甚, 'tsun 儘 and tsun² 盡, ts'it, 切, sham 深, ts'it, 絕, shü 殊, kik² 極 and a few others.

Chí² shín² 至善 The best; Chí² 'hò 至好 do. 至德 Chí² tak,

Extremely virtuous. Chí² kung í 至公義 Most righteous.

Kik² 'mí 極美 Extremely beautiful.

Shau² yuk, kik, 'í 受辱極矣 Very much disgraced.

'Tsuí² 'nán 最難 Extremely difficult.

„ 'kan iú² 最緊要 Most important.

Sham² 'ün 甚遠 Very far. Sham² 'fi 甚非 Very wrong.

Pat, 'ming chí sham² 'yá 不明之甚也 Extremely obscure.

'Tsun yíng 儘應 Very proper.

Ts'it, oi² 'k'ü 切愛佢 Loves him extremely.

'Oi 'tung² chí² ts'it, 哀痛至切 Exceedingly painful.

'Sham chung² 深重 Very important.

'Sham 'wai 'ho oi² 深爲可愛 Extremely amiable.

'Shü 'mò m'í tò² 殊無味道 Not the least taste.

'Shü shuk, 'ho 'lín 殊屬可憐 Very lamentable.

'Hoi ts'it, 'hiú ü² 凱切曉諭 Very distinct orders.

'Ts'ung chung² kau² pán² 從重究辦 Very severely prosecuted.

'Kí 'ím 綦嚴 Very severe.

'San lai² sham 'ím 新例森嚴 The new regulations are very rigorous.

'Han 狠, 狠. 'Hò tak, 'han 好得狠 Very good.

'Lang tak, 'han 冷得狠 Very cold.

'Ní 'kò'm 'han sam 你咁狠心 How harsh you are!

'To tak, 'han 多得狠 Very many.

過我 Give that to me;

4.—as a Noun, denoting fault, error, as:—Tái² kwo² 大過 A great Blunder. Yán² 'ní k'ò kwo² 認你嘅過 Confess your fault;

5.—as an Adjective, as:—'Yau kwo² 有過 faulty; and

6.—as an Adverb, meaning *only*, as:—Pat, kwo² yat, 'kan 不過一斤 Only one catty.

Adjectives. Superlative.

T'ái² to 太多 Too much or too many.

Ho t'ái² mò² ho² lín 何太無可憐 How very unmerciful!

Mò² ts'ing t'ái² sham² 無情太甚 Very unkind.

T'ai² pat, t'ung 大不同 Very different.

T'ai² yat, miú² 第一妙 Most admirable, most excellent.

T'ing hò 頂好 Very good. Shéung² hò 上好 do.

Shéung² yat, tang 上一等 Of the best quality.

Tik, 'máng tik, 忒猛的 Very furious.

Hò² kau 好久 and Léung² kau 良久 Very long.

Hü to 許多 Very many.

A curious specimen of the Chinese idiom or Sinicism is hò 好, when followed by the negative pat, expressing very, *e. g.*

Hò pat, p'ing on 好不平安 Very peaceful.

„ wo muk² 好不和睦 Extremely harmonious.

„ on lok² 好不安樂 Very pleasant.

„ séung sun² 好不相信 Very good.

When hò 好 is followed by müt², not, not at all, the meaning is different. (11.)

Hò müt² léung sam 好沒良心 No conscience at all.

„ chí² hí² 好沒志氣 Very irresolute, no firmness of purpose.

„ tò² lí 好沒道理 Very unreasonable, no firmness of purpose.

Tsüt² mí 絕美 Extremely beautiful.

Ít² pat, kwo² 熱不過 Extremely hot.

Yan pat, shing² shò² 人不勝數 An exceedingly large number of men.

Ok² pat, shing² 惡不勝 Exceedingly wicked.

Mò² sho² ho² ká 無所可加 Cannot be exceeded.

NOTE 11.—Gützlaff and Premare say that müt, 沒 is used in the same sense as pat, when following hò 好. But all the examples given by Premare, show the reverse; whilst Gützlaff fails to give a single sentence to confirm his assertion. Both express "very," but one gives a positive, and the other a negative meaning.

Adjectives. Superlative. The Pronoun.

The Numerals shap₂ 十, pák, 百, tsín 千 and mán² 萬 frequently denote the superlative degree.

Shap₂ fan to tsé² ní 十分多謝你 I am extremely thankful to you.

Tsín mán² pat, hang 千萬不行 Do it by no means (it is extremely dangerous.)

A few compounds expressing the superlative degree are here added of which only one occurs in colloquial.

Uhíú kwán 超郡, chíú üt 超越, chíú chéuk, 超卓, chéuk, lap, 卓立, chéuk, tsüt, 卓絕, chéuk, üt, 卓越 and a few others all express, to surpass, to excel &c.

The following are the most common characters used in Punti Colloquial to denote the superlative degree.

Chí ² ün ké ² shán	至遠嘅山	The most distant mountain.
Ün tak, tsai ²	遠得嚟	Too far, extremely far.
Tái ² tak, tsai ²	大得嚟	Far too large.
Kò kwo ² t'au	高過頭	Too high, high in the extreme.
Kik, ok, ké ² yan	極惡嘅人	Extremely wicked man.
Shin ² pat, shing ²	善不勝	Extremely virtuous.
Shap ₂ fan ím chung í ²	十分唔中意	I dislike it extremely.
Tai ² yat, 'hò ké ²	第一好嘅	Of superior quality (No 1.)
Shéung ² 'mai	上米	Superior quality of rice.
Shéung ² ká ²	上價	The highest price.

These examples will suffice to guide the student in the use of the superlative degree. The redundancy of the Chinese language, as contained in books, greatly contrasts with the poverty of the Colloquial, on which account I have repeated the few characters forming the superlative degree, as we meet with them in the Punti Colloquial.

13. The Pronouns.

1. The Personal Pronoun.

1. Cham² 朕 and í 予 are only used by the emperor for the royal We, Ourselves.

'Kwá yan 寡人 the lonely, solitary, who has not his equal, We, Ourselves.

„ „ 寡仁 the only benevolent, virtuous par excellence, We, Ourselves.

The Pronouns. The Personal Pronoun and Substitutes.

The 1. person singular is expressed by 'ngo 我, 'ng 吾, 'ü 余, 'ü 子, 'in 俺, 'fú 甫, kau² 偌 of which the first three are those chiefly used in books and conversation.

2. Substitutes for I.

Shan 臣 used by a minister of state.

Lò 'fú 老夫 An aged, venerable person.

Pún pò², 't'ong 本部堂 I, the governor.

,, 'kwan pò² 本關部 I, the hoppo.

,, 'fú 本府 I, the prefect.

,, 'ün² 本縣 I, the magistrate.

,, 'shing 本丞 I, the assistant magistrate.

Chi² há² 治下 I, used by a citizen to his superior.

Ngoi² 'shéung 外商 I, the foreign merchant.

'Ü tai² 愚弟 I, your humble younger brother.

Hok, 'shang 學生 I, your pupil.

'Mün ,, 門生 I, your pupil.

'Mán ,, 晚生 I, the humble writer.

Hau² ,, 後生 I, the youth.

The last five terms are chiefly in use among relatives and literary men.

Ts'in² ts'ip, 賤妾 I, your unworthy handmaid.

'P'í ts'ip, 婢妾 I, your handmaid.

Fán² 'yan 犯人 I, the prisoner.

'Nò ts'oi 奴才 I, your slave (used by a Tartar, when addressing His Majesty.)

Ts'ui² 'yan 罪人 I, the sinner, the criminal, and

'Ngai 蟻 I, the ant, are expressions frequently occurring in petitions and letters of a similar tenor.

'Siú 'í 小兒 The little child, and

Pat, 'siú 不肖 The degenerate one, stand for I, and are used by sons when writing to their parents.

'Siú 'nü 小女 I, the little daughter (I, your daughter.)

,, tò² 小道 The little Taoist, { stand for I, the priest.

'P'an tò² 貧道 The poor Taoist, {

The Pronouns. The Personal Pronoun and Substitutes.

‘Siú ɲai 小尼 I, the little nun, { stand for I, the nun.
 ɲP’an ɲai 貧尼 I, the poor nun, {
 Puk, 僕 man-servant. ɲNò 奴 slave, and
 ɲP’i 婢 maid-servant, are also frequently used for I by inferior officers
 and their families when addressing their superiors.

Plural.

The plural is formed in the same manner as the plural of Nouns, by the characters 們 mún, 等 tang, and in Punti Colloquial by the character 哋 ti² with and without 口 hau on the left, *e. g.*
 ɲNgo ti² 我哋 we.

Second Person.

Í 爾, ‘ní 你, ‘ü 汝 and the more obsolete forms ‘ü 女, ‘nái 乃, yéuk₂ 若 and ‘ü 如 all express thou or you.

4. Substitutes for The Personal Pronoun. Second Person.

With the exception of ‘ní 你 these Pronouns are seldom used in general conversation, and a variety of conventional terms are substituted for the same. The most common of which are:—

‘Tsün ká’	尊駕	Sir,	{	Tái² ɲan 大人 magnate, frequently used by the common people in writing to strangers and relatives, must not be confounded with the address of persons of rank, when it means Your Excellency.
‘Sín ɲhang	先生	Teacher.		
‘Séung kung	相公	Sir.		
Ká’ shéung²	駕上	Sir.		
Tai² ɲing	弟兄	Brother.		
Á’ ko	亞哥	Do.		
Á’ tsé	亞姐	Sister.		

‘Lò tái² ɲan 老大人 and ‘Lò tái² ɲú 老大夫 are terms chiefly applied to venerable persons of rank. ‘Lò ɲín ɲhang 老先生 Venerable Sir, or teacher, is frequently heard in polite society. ‘Lò tái² tái² 老太太 is an appellation often given to a venerable lady of rank; it also means venerable superior.

‘Lò ɲsz 老師 Venerable instructor.

ɲShan fú² 神父 Spiritual father, is the term by which Rom. Catholic priests are addressed by their converts.

Gentlemen of respectability, of literary rank, and filling the inferior

Pronouns and Substitutes.

offices of government, are addressed 'Lò 老爺, Venerable father. A private secretary to a mandarin, councillors &c. are called Sz 爺 師爺 Instructing father.

An Assistant District Magistrate T'ai² 爺 太爺, Great Father, Sire.

A Prefect, Sub-Prefect and District Mandarin T'ai² 'lò 爺 太老爺 Great venerable Sire.

A Governor General, Governor, Admiral &c. T'ai² 大人 Your Excellency.

A King, Ts'ín sui² 爺 千歲爺 Your Majesty.

An Emperor, Mán² sui² 爺 萬歲爺 Do.

Shing² 'chü 主 聖主 Sacred or August Lord, Your Ma-

Paí² bá² 下 陛下 Your Majesty. [jesty.

ǵ Kwong fán² 光範 Bright Pattern, Means you.

ǵ T'oi fán² 台範 Exalted Pattern do.

ǵ Ngán fán² 顏範 Strict Pattern do.

ǵ Hing ǵngán 兄顏 Brother's Countenance do.

ǵ T'oi ǵngán 台顏 Exalted Countenance do.

ǵ Í ǵngán 儀顏 Worthy Pattern do.

'Lò ǵt'oi ǵt'oi 老台臺 Venerable Sir do.

All these terms are substitutes for the second person *thou* and *you*, and must be used in polite conversation and elegant writing.

5. *Punti Colloquial.*

In Punti Colloquial 'ní 你 for the singular and 'ní tí² 你哋 for the plural are the most current expressions for *thou* and *you*. To make too much use of the plural, is not considered elegant. Whilst the student, therefore, should endeavour to acquaint himself with all the colloquial (or vulgar) terms in use among the people, he should nevertheless take care to get such a command of the language, as to be able to converse with educated people with ease.

6. *Personal Pronouns.*

The words in general use to express the third Personal Pronoun are k'í 其, t'á 他, í 伊, k'ü 渠, k'ü 佢 and chí 之. K'í shü², 其說, He, she or it says. ǵ K'í chung 其中 Among them. Wai² k'í 'sho tsò² 爲其所造 Made by him. Í 伊 and í 'tang 伊等 are seldom used in conversation and polite literature; they occur more frequently in legal papers and edicts.

Pronouns. 3. Personal Pronouns. Possessive Pronouns.

As a Pronoun **之** *chí* is chiefly used in the objective case, as:—

T'in meng **天命之** *chí* Heaven decreed it.

'Ngo chí chí **我知之** *'Hü chí* **去之** I know it. Remove it.

'Tá chí **打之** Strike him. *'Yau chí* **有之** It is so.

'Ts'an **親**, *kung* **躬**, *shan* **身**, *'ki* **已** and *shí* **是** stand frequently for it.

'Ts'an loi **親來** He has come (himself). *'Tín 'tsz kung kang* **天子躬耕** The Emperor ploughs himself. *'Siú yan 'fán shí* **小人反是** The inferior man reverses it. *'Kong 'ché* **講者** He who speaks.

In Punti Colloquial *'K'ü* **佢** is almost exclusively used to express the third Personal Pronoun.

'K'ü wá **佢話** He said. *'K'ü 'tím ko' tang* **佢點個燈** He lights the lamp. *'K'ü 'ts'ing 'ní loi* **佢請你來** He invites you.

'K'ü fún 'hí **佢歡喜** He rejoices. *'Hám 'k'ü loi* **喊佢來** Call him.

Chák, fat, 'k'ü **責罰佢** Reprove him.

7. Possessive Pronouns.

The Possessive Pronoun is expressed by the Personal Pronoun with or without certain additional particles, as:—

'Ngo 'mò 'ts'an kí' sun' loi **我母親寄信來** My mother will send a letter.

'N'go kwok, **我國** My Kingdom.

'Ní Á' té **你阿爹** Your father.

'Ngo tí' 'wong shéung' **我的皇上** Our August Emperor.

'Ní tí' pò' shü **你的部書** Your book.

'K'ü tí' 'tsz 'nü **佢的子女** His children.

Küt, tak, **厥德** His virtue.

„ *úk,* **厥屋** His house.

8. Substitutes of the Possessive Pronouns.

'Ká fú' **家父** My, your or their father.

Fú' 'ts'an **父親** My father.

'Ká hing **家兄** My or our elder brother.

'Shé tai' **舍弟** Our younger brother.

A husband speaking of his wife, instead of saying:—

'Ngo 'ló 'p'ò **我老婆** My wife, would say:—

Noi' 'yan **內人** The person within.

Possessive Pronouns. In Punti Colloquial.

- Noi² shat, 內室 The one within the house.
 ʒTs'in ʒong 賤房 The mean one within the house.
 Tak, ʿfú 特婦 The lonely woman.
 ʒShán ʒts'ai 山妻 My clownish wife.
 For my relation a Chinaman would say ʿShé ʒts'an 舍親. My house.
 Pai² úk, 敝屋 My vile dwelling.
 Pai² kwok, 敝國 My vile country.
 ʿTs'in² sing³ 賤姓 My mean surname.

9. In Punti Colloquial.

The Possessive Pronoun is formed by ké' 嘅 as :—

- ʿNgo ké' ʿtoi 我嘅檯 My table.
 ʿNgo ké' fú² ʒts'an ké' shám 我嘅父親嘅衫 My father's garment.
 ʿNgo tí² ké' ʒǎ ʒün 我哋嘅花園 Our flower garden.
 ʿNí tí² ké' ʒhíng tai² 你哋嘅兄弟 Your brethren.
 ʿK'ü ké' ʒp'ang ʿyau 佢嘅朋友 His friends.
 Ling² ʒtsün 令尊 Your father.
 „ ʒlíng' 令正 Your wife.
 „ ʒt'ong 令堂 Do.
 „ ʒlong 令郎 Your son.
 Kwai² kwok, 貴國 Your honorable country.
 Ling² oi² 令愛 Your daughter.
 Kwai² ʒkang 貴庚 Your noble age?
 ʒFong ʒmíng 芳名 Your fragrant name.
 ʒKò sing² 高姓 Your lofty surname.

- ʿNgo ké' 我嘅 Mine. ʿNí ké' 你嘅 Thine. ʿK'ü ké' 佢嘅 His.
 ʿNgo tí² ké' 我哋嘅 Ours. ʿNí tí² ké' 你哋嘅 Yours &c.

The first ké' may be omitted; and should be, where we have to deal with the better classes of the people.

10. Demonstrative Pronouns.

The Demonstrative Pronoun *this* is expressed by ʿts'z 此, ʒs 斯, shí² 是, ʒtsz' 茲, ché' 這, ʒk'í 其, fú 夫 and the Punti ʿní tí² 你的 and ʒní tí² 呢的; *that* by ʿché 者, ʒpí 彼, ʿná 那 and ʿko 個. The plural of the Pronouns is seldom expressed.

Demonstrative Pronouns.

11. EXAMPLES.

- ‘Ts’z₂ ‘yan mong₂ ‘hang 此人妄行 This man leads a bad life.
 „ ‘tang ok₂ ‘t’ò 此等惡徒 This kind of worthless fellows.
 „ ‘chí wai₂ ‘yá 此之謂也 This is what was said.
 Yéuk₂ ‘chí ‘ts’z 若知此 If he know this.
 ‘Ü ‘ts’z 於此 In this place. Tsoi₂ ‘ts’z 在此 do. ‘Ü ‘ts’z 如此
 此 Like this; thus. ‘Ts’z hau₂ 此後 After this (henceforth).
 Tsz₂ hau₂ 嗣後 After this time.
 ‘Sz 斯 is mostly used in reference to events previously related.
 ‘Sz ‘shí 斯時 At this time or moment.
 ‘Sz ‘yan ‘chí ‘tsz 斯人之子 This man’s child.
 Tai₂ yéuk₂ ‘ü ‘sz 大約如斯 It is in general thus.
 ‘Sz sz₂ 斯事 This affair. ‘Ch’íú ‘sz ts’ik₂ ‘sz 朝斯夕斯 He
 is here (at this place) in the morning and evening.
 ‘Tsz fung₂ 茲奉 Received at this moment.
 ‘Tsz ‘sám üt₂ 茲三月 This third month.
 ‘Kam ‘tsz 今茲 Now, at this time.
 Tsoi₂ ‘tsz 在茲 Here, at this place.
 ‘Ts’ung ‘tsz 從茲 From this time.
 ‘Ü shí₂ 於是 In this time.
 ‘Tongshí₂ ‘chí ‘shí 當是之時 At this time (referring to events just related.)
 Shí₂ kú₂ 是故 on this account (hence)

12. The preceding sentences are chiefly used in books; the following are partly Court Colloquial, and partly in the literary style.

- Ché₂ ko₂ ‘yan 這個人 This man. Ché₂ ‘shí 這時 This time.
 Ché₂ yéung₂ 這樣 In this manner. Ché₂ ‘tang 這等 This.
 ‘Kí ‘yan 其人 This or that man. ‘Kí yé₂ 其夜 That night.

‘Ché and ‘sho 者 and 所 are Pronouns expressing the Demonstrative and Relative Pronouns in the same character.

The former is only used in the literary style, the latter is frequently heard in conversation.

- ‘Ts’ung ‘ngo ‘ché 從我者 Those who follow me.
 Í ‘ché pat₂ ‘ho tak₂ ‘kím 二者不可得兼 These two cannot be had together.
 Shí₂ ‘ngo ‘sho oí₂ ‘chí ‘yan 是我所愛之人 These are those whom I love (my beloved).

Pronouns. Relative Pronouns.

‘Ché 者 used for that and those, as:—

Han² ‘ngo ‘ché ‘ngo yik₂ hán² chí 恨我者我亦恨之 I hate those that hate me.

Shí² ‘ní ‘sho tsò² tik, 是你所做的 It is that which you made.

‘Pí shí 彼時 At that time.

Tái² sun² ‘loi ‘ché shí² ‘pí 帶信來者是彼 It is that man who brought the letter.

‘Ná shí han² 那時候 At that time. ‘Ná ko² ‘yan 那個人 That man.

‘Wai 惟 and ‘wai 維 when combined with ‘shí 時, time, become Demonstratives, *e.g.* ‘Wai shí 維時 At that time.

‘Kam ‘nín 今年 This (the present) year. ‘Pún üt₂ 本月 This month.

13. In Canton Colloquial *this* and *that* are expressed by ‘Ní ko² 呢個, ‘ní tí² 呢咁, ko² tí² 個咁, and ‘ko ko² 個個, as:—

‘K’ü yap₂ ‘ní kán² pò² ‘t’au 佢入呢間鋪頭 He entered this shop.

‘Ní kín² ‘yé hai² kik₂ ‘mí k’é² 呢件野係極美嘅 This is an extremely fine thing.

‘Ní tí² ‘yan hai² ‘sai kwok, ‘loi k’é² 呢咁人係西國來嘅 These men are from western countries.

Ko² tí² ‘m ‘hò² 個咁唔好 That is not good.

‘Ko ko² ‘yan hai² shat₂ ‘shau ok₂ 個個人係實首惡 Those men are truly wicked.

When the Demonstrative Pronouns are used without a substantive, the plural tí² 咁 is followed by k’é² 嘅, as:—

‘Ní tí² k’é² 呢咁嘅 These; Ko² tí² k’é² 個咁嘅 Those.

14. *Relative Pronouns.*

These are ‘sho 所 and ‘ché 者.

Pít, ‘yau ‘sho ‘sz 必有所思 He must have something to think of.

‘Sho wa² shín² 所謂善 That which is called good.

‘Yan ‘sho lok₂ 人所樂 That in which men delight.

‘Ní ‘sho yuk₂ 你所欲 That which you desire.

‘K’ü ‘sho ‘í lár² ‘ché 佢所倚賴者 The one in whom he confides.

‘Mò ‘sho pat, ‘wai 無所不為 There is nothing that he would not do.

P. C.—‘Mò ‘sho pat, chí 無所不知 There is nothing that he does not know (omniscient).

Relative Pronouns. Literary Style. Punti Colloquial.

Mo 'sho pat, nang 無所不能 There is nothing which he cannot accomplish (omnipotent).

B.—'Sho wai 'ché 'ho sz' 所爲者何事 What is it, that he is doing?

Shi 'k'í 'sho 'í kún 'k'í 'sho 'yau 視其所以觀其所由 Look at the motives by which he is guided, and the principles from which he acts.

'Ngo 'sho oí 'chí mat, kín' 我所愛之物件 The things I want.

'Ngo 'sho lok, chí 'yan 我所樂之人 The men I delight in.

'Fán 'k'í 'sho 'yau 凡其所有 All (that) he possesses.

'Sho 'tong 'hang 所當行 To do that which is proper.

'Fán 'sho 'káu 'yau 凡所交遊 All with whom he associates.

Ok, 'ché 惡者 The wicked, or he, who is wicked.

Shín' ,, 善者 The virtuous, or those who are virtuous.

Hok, ,, 學者 Students, or those who study.

Shán 'ché 'ts'ün 'chí 'ün 'yá' 山者泉之源也 Mountains are the fountains of wells.

Fú hán' 'ché shín' kai' 'yan 'chí chí', shín' shut, 'yan 'chí sz' 'ché 'yá' 夫孝者善繼人之志善述人之事者也 Filial piety consists in faithfully carrying out people's designs and appropriately recording their doings.

Mí 'yan 'hok, 'yéung 'tsz 'í hau' ká' 'ché 'yá' 未有學養子而后嫁者也 There are none [no women] who first learn the nursing of children and afterwards marry.

'Ü 'ts'z 'ché 'tsoi 'k'ap, 'k'í 'shan 'ché 'yá' 如此者災及其身者也 He who acts thus will bring calamity upon himself.

The Relative Pronoun is implied in the following sentences, as:—

'Ngo 'yau 'chí pat, 我有之筆 The pencil I have.

C. D.—K'í shíit, tik, 'san 'man shí' 'shat, 'shan 'hò 其說的新聞是實首好 The news he communicates is indeed very good.

P. C.—'Yau ko' 'mún 't'ò 'meng kiú' Átak, 有個門徒名叫亞德 There was a disciple whose name was Atak.

Mí 'yan 'k'ap, 't'á 'chí 'ts'oi 未有及他之才 There is none whose talent could be compared to his.

15. In Punti Colloquial the Relative Pronoun is expressed in the following manner.

Pong 'ch'an' 'ngo kó' hai' ngoi' kwok, 'yan 帮觀我嘅係外國人 Those who patronize me, are foreigners.

Relative Pronouns. Reciprocal Pronouns.

‘Ngo ‘sho ‘chiú ké’ ‘yan 我所招嘅人 The men (whom) I called.

‘Ching lán’ ní tí’ ‘yé ‘m hai’ ‘hò ké’ ‘yan 整爛呢的野唔係好嘅人 He who tore this, is not a good man.

‘Ngo ch’ut, shai’ ko’ ‘kán uk, hai’ ‘hò ‘kau ‘hí ké’ 我出世個間屋係好久起嘅 The house in which I was born, was erected long ago.

‘Tám kok, ‘ní ké’ ‘kung ‘fú hai’ ko’ tí’ ‘yan 担攔你嘅工夫係佢的人 He who obstructs your labour, is that man.

Hok, ní tí’ ké’ hai’ ‘yau ‘ts’in ké’ ‘yan 學呢的嘅係有錢嘅人 Those who study this, are men of property.

‘Ngo ‘shai ko’ tí’ ‘yan ‘m hai’ ní tí’ ké’ 我使個的人唔係呢的嘅 I require those men, not these.

16. *Reciprocal Pronouns.*

These are tsz’ 自, ‘kí 已, ‘ts’an 親, kung 躬, and ‘shan 身; and are combined in the following manner, as:—tsz’ ‘kí 自己; tsz’ ‘ká 自家, and ‘pún ‘shan 本身. They have no plural form, and the characters employed to express the plural of Nouns and Pronouns cannot be applied to the Reciprocal Pronouns.

EXAMPLES.

‘Shéung tsz’ ‘kí 傷自己 To injure one’s self.

Tsz’ ‘ká ‘loi 自家來 He came himself.

Tz’ ‘ká tsò’ 自家做 He made it himself.

‘Chíu wán’ ‘pún ‘shan 招患本身 To bring calamity upon himself.

‘K’i ‘ts’an hī’ 其親去 He went himself.

‘K’ü tsz’ ‘kí ‘mò yat, ko’ ‘ts’in 佢自己無一個錢 He himself has not a single cash.

‘Ngo kung ‘mò ‘ts’oi ‘nang 我躬無才能 I am myself without talent.

Tuk, tsz’ yat, ‘yan tsoi’ 獨自一人在 I am by myself.

Mutual, each other, one another, are expressed by ‘séung 相, ‘ú ‘séung 互相 and ‘túi’ 對.

EXAMPLES.

‘Séung oi’ 相愛 To love one another. ‘Séung ‘tá 相打 To fight with each other. ‘Ú ‘séung han’ 互相恨 To hate each other.

‘Séung ‘pong 相幫 To assist each other. ‘Ú ‘séung ‘wo muk, 互相和睦 To live in mutual harmony.

Reciprocal Pronouns. Interrogative Pronouns.

Sing' ts'ing séung ying' 性情相應 Dispositions corresponding to each other.

Fú' kwai' séung túi' 富貴相對 Riches and honor go always together (correspond to each other.)

Pi' ts'z séung í 彼此相依 They depend on each other.

Tsz' ú' 自互 Mutual regard.

There is little difference between the preceding phrases and the Punti Colloquial. The R. Pronoun invariably follows the Personal Pronoun.

EXAMPLES.

'Ngo tsz' 'kí kín' kwo' 'k'ü 我自己見過佢 I saw him myself.

'Ngo tsz' 'kí 'hí tak, ní t'í 'yé 我自己起得呢的野 I can lift this myself. 'K'ü séung náu' 佢相鬧 They scold one another.

'Ts'an tsò' kó' 親做嘅 I made it myself.

17. *Interrogative Pronouns.*

Shui 誰, shuk, 孰, and ho 何, stand for who? ho 何, mat, 'yé 乜野, and pín tik, 邊的 for which and what?

EXAMPLES.

Shui ts'ang' sé' ts'z 誰曾寫此 Who has written this?

Shui chí' tsz 誰之子 Whose son is it?

T'au 'ní kín' shám shí' shui 'ü 偷你伴衫是誰乎 Who stole your dress?

'Ts'z mat' shí' shui tik, 此物是誰的 Whose is this?

'Pí kwo' 'yá shui ní 俾過也誰呢 To whom did you give it!

Shuk, chí' chí' 孰知之 Who knows, it?

'Pí 'sám 'yan shuk, tai' 彼三人孰大 Who is the eldest of those three?

'Ho siú' shuk, sham' 'ho 'oi shuk, sham' 可笑孰甚可哀孰甚 Could anything be more ridiculous or more lamentable!

Shí' ho 'yan 是何人 Who is it? 'Ho sz' 何事 What business?

„ „ kú' 是何故 What is the cause?

Hot, 曷, 'hí 豈 and 'ín 焉 stand sometimes for ho 何.

'Káu wán' ho 'yan 交還何人 Given to whom?

'Ho 'ch'éung 何長 What is the length?

Interrogative Pronouns. Indefinite Pronouns.

Ho kú' 何故 What is the reason? Why? Wai ho pat, hū' 為何不去 Why? On what account would you not go?

Ü ho 如何, yéuk₂ ho 若何 How? In what manner?

Ní p' yéuk₂ ho 你意若何 What is your opinion of it?

Sz² ho ü 'ts'z 事何如此 How is it, that matters have come to this?

Pat lun₂ ho yan 不論何人 Whosoever? Ho ch'ü' 何處 Where? At what place?

Hai² mat, 'yé sz² 係乜野事 What is the matter?

Ní oi' pín ko' ní 你愛邊個 Which do you prefer?

Ní 'kong k'ap₂ pín ko' k' ní 你講及邊個嘅呢 Of which (whom) do you speak?

Tai² 'kí yat, loi 第幾日來 On what day do you come?

Ní 't'ai mat, 'yé ní 你睇乜野呢 What are you looking at?

Ní oi' mat, 'yé ní 你愛乜野呢 What do you want?

The preceding twelve phrases are chiefly used in Punti Colloquial:

The following are alternately, but seldom, heard.

Tsz tséung ch'au í 子將嚟依 On whom will you depend?

C. D.—Cham mo 怎麼, sham² mo 甚麼 and shap, mo 什麼 all

signify what? Ná ko' 那個, Shí' 'ná ko' tik, shü 是那個的書

Whose book is it? Ní mún chí tò' sé sham² mo 你們知道些甚

麼 What are you capable of knowing?

18. In Punti Colloquial there are only a few Interrogative Pronouns in general use.

EXAMPLES.

Mat, shui loi ní 乜誰來呢 Who has arrived?

Hai² pín ko' yan k' kau ní 係邊個人嘅狗呢 Whose dog is it?

Wai² mat, 'yé 'tá k'ü 爲乜野打佢 Why (for what reason) do you strike him?

Wai² mat, sz² kon' lai 爲乜事幹嚟 What have you come for?

Hai² pín ch'ü' yan 係邊處人 Whence (from what place) is this man?

19. *Indefinite Pronouns.*

All is expressed (1.) by fán 凡, as:—fán kam chí yan 凡今之人 All the men of the present age.

Fán 'yau hüt, hí' 'ché' 凡有血氣者 All mortals.

Tán' fán 但凡 All that, or whosoever.

Indefinite Pronouns.

- Chü fan kòm wá 諸凡噉話 All said so. (12.)
2. Chung³ 衆 as:—Chung³ shüt, fan wan 衆說紛紜 All spoke confusedly.
- Chung³ hám t'ing cham³ meng³ 衆咸聽朕命 All obey Our command.
- Chung³ sü t'ám pò 衆須担保 All require security. [mands.]
- Kwá pat, tik, chung³ 寡不敵衆 A few would not resist a multitude.
3. Chü 諸 as:—Chü kung 諸公 All you gentlemen.
- Chü sz² 諸事 All affairs.
4. Shü³ (13.) 庶 as:—Shü³ man 庶民 All the people.
5. Kái 皆 as:—Yan kái hing tai² 'yá 人皆兄弟也 All men [are brethren.]
- Mán³ mat² kái shang 萬物皆生 All things grow. [are brethren.]
6. K'oi² (14.) 概 as:—Yat, k'oi² —概 Altogether.
7. Tò 都 as:—Yan tò kòm kong 人都噉講 All people speaking
8. Kū 俱 as:—Kū chéuk, 俱着 All are right. [the same way.]
9. Hám 咸 as:—Hám kwai 'ní 咸歸你 All revert to you.
10. Ts'im 僉 as:—Ts'im áp, 僉押 All signed.
11. Ts'ai 齊 as:—Ts'ai ch'ut, 齊出 All issued forth.
12. Hòp² 闔 as:—Hòp² ká 闔家 The whole family.
13. Kung² 共 as:—Kung² kai² 共計 The whole amount.
14. Sik, 悉 as:—Sik, chí, chí 悉知之 All know it.
15. Yat, ts'ai² 一切 as:—Yat, ts'ai² 'shai sái² 一切使啗 Have spent
16. Tsun² 盡 as:—Tsun² tsut, 盡卒 All died. [the whole.]
17. Yat, t'ung 一統 All, the whole.
18. Tái² ká 大家 as:—Tái² ká chung² 大家中意 All are pleased [with it]. (For the rest of the Collective Pronouns see Adjectives).
- Another and òther T'á 他, pít² 別, ling² 另 and í² 異.

EXAMPLES.

- T'á yat² loi² ts'z 他日來此 Come another day.
- Pít² ko² tsò² tak, 別箇做得 The òther will do.

NOTE 12.—Tái² fan 大凡 means generally; fát, fan 發凡 For the most part; fan iú² 凡要 The most important of the whole.

13.—Shü³ 'ú 庶乎 Almost.

14.—Tái² k'oi² 大概 In general, on the average.

Indefinite Pronouns.

‘Yau pít, yéung² pò² mò ní 有別樣布無呢 Have you any other stuff?

Ling² ngoi² ‘yau fong fát, 另外有方法 There are some other means.

Ling² ‘yau ngan tsín 另有銀錢 He has some money besides.

Í yat 異日 Another day.

Kín² yan chí shat, ü kín² ‘kí chí shat, 見人之失如見己之失
Look upon the loss of others as you do upon your own.

Any, any one, any body, any body else, are expressed in the following manner:—

‘Ní ‘yau tsau mò ní 你有酒無呢 Have you any wine?

‘Ngo tò mò lok, 我都無咯 No, I have not any.

‘Ní tsé² tak, ‘ngo tò ‘shíu ngan ‘mò ní 你借得我多小銀有呢
Can you lend me any money?

‘Ngo kam shí ‘m tsang ‘yau ngan 我今時唔曾有銀 I have not any at present.

‘Yau yan man² k’ap, ‘ní mò ní 有人問及你無呢 Has any body inquired after you?

‘Mò, á, mò yat, ko² 無呀, 無一個 No, not any. [or Yat, ko² tò mò.]

Pat, lun² ho yan fán² ts’z fát, ‘ngo pít, fát, chí shap, tái² ün 不論何
人犯此法我必罰之十大員 Any body transgressing this law
shall be fined ten dollars.

Ling² ngoi² ‘yau yan tsoi² mò ní 另外有人在無呢 Is there any body there besides?

Aught, as:—Chiú² ‘ngo ü kín² 照我愚見 For aught I know.

Both, ‘Léung ko² 兩個 as:—‘Ní tí² ‘léung ko² yan tò ‘ím peng²
呢哋兩個人都染病 Both these men are very sick.

Í ‘ché kü ‘sz 二者俱死 Both have died.

‘Mò ts’z kü mong 母子俱亡 Both mother and child perished.

‘Hing tai² ‘léung yan kím fán² fát, 兄弟兩人兼犯法 Both brothers have transgressed the law.

20. *Punti Colloquial.*

Shéung ‘shau 雙手 Both hands.

‘Léung yéung² ké² 兩樣嘅 Both kinds; both ways.

‘Léung kán hai² san ‘hí ké² 兩間係新起嘅 Both houses have recently been erected.

Indefinite Pronouns.

‘Léung wai² shik² fán² ‘liú 兩位食飯了 Both gentlemen have dined.

‘Léung ko² ‘tò hai² ‘ling lí² 兩個都係伶俐 Both are clever.

‘Ní ‘ngo kok, yat, kín² 你我各一件 We both have one.

‘Léung kín² ‘hò lá² ‘chá 兩件好髒 Both pieces are very dirty.

Certain. ‘Mau ‘yan kwo² ‘ts‘z 某人過此 A certain person passed along.

‘Man hák, ‘láí 某客嚟 A certain stranger is here.

‘Ní ‘káu ‘ü ‘man ‘ú 你交於某乎 And you have intercourse with such a one!

Wak² üt² 或曰 A certain person, some body says.

21. *Punti Colloquial of Certain.*

‘Yau pò² ‘shü ‘m ‘hò tuk² 有部書唔好讀 There is a certain book which you should not read.

‘Yau ‘yan hai² ‘kò m ‘kong lok, 有人係噉講咯 Certain persons have said so.

‘Yau ‘yan ‘m sun² ‘shan ‘m sun² ‘kwai 有人唔信神唔信鬼 There are certain men who believe neither in good nor evil spirits.

‘Yau ‘mau ‘kun tò² 有某官到 A certain officer has arrived.

Wák² ‘yan wá² ‘kò m ‘yéung² tsò² ‘hò 或人話噉樣做好 Certain men say, to do it in that way would do.

Each, every, Kok, kwok, ‘yau ‘kí 各國有旗 Every nation has its own flag.

Kok, ‘héung yat, ‘yan 各鄉一人 One person from each village.

„ pan² ‘kí sz² 各辦已事 Each manages his own business.

„ tsz² wan² chin² 各自混戰 Each fought at random.

‘Múi ‘yan tak, yat, kín² ‘í ‘shéung 每人得一件衣裳 Each man got one garment.

‘Yau p‘an ‘yan ts‘at, ko², ‘pí ‘múi ‘yan shap² ko² ‘ts‘ín 有貧人七個俾每人十個錢 There are seven poor men, give each ten cash.

Chuk² kín² sz² 逐件事 Each affair.

‘Múi ch‘üi² ‘shéung tak, ngon² 每處上得岸 You may land at each place.

Either is expressed by wák² 或, yik, 抑 &c.

Wák, ‘ní wák² ‘ngo ‘m chéuk, 或你或我唔着 Either you or I am wrong.

Wák² ‘pí wák² ‘ts‘z 或彼或此 Either that or this.

Indefinite Pronouns.

Yik, 'tá yik, ʔwo 抑打抑和 Fight or make peace.

Ko' 'léung ko' ʔyan chí yat, 'tau 'ngo 'yé 個兩個人之一倫我野
One of the two men (*i. e.* either the one or other) must have stolen my things.

Every, every one, every body, every thing are expressed by kok, 各, 'múi 每, chuk, yat, 逐一, by the Collective Pronouns chü 諸, 'kai 皆, fán' 凡 &c.; and by the repetition of the subjects spoken of.

Kok, kwok, 'yau ʔwong 各國有王 Every kingdom has its [own] sovereign.

Kok, ʔyan 'yau 'sho í 各人有所依 Every body has something to depend on.

'Múi ʔnín sz' hai' 'kò'm 每年事係嘅 Affairs are the same every year.
Chung' ʔshang 衆生 Every living creature.

Kín' kín' hai' yat, yéung' 件件係一樣 Every thing is the same.
Few is expressed by 'kí ko' 幾個, shò' 數, 'to 'shíu 多少, and 'kwá 寡.

'Ngo 'yau 'kí pò' shü 我有幾部書 I have a few volumes.

'San 'hí shò' kán uk, 新起數間屋 [They] recently erected a few dwelling houses.

'Ts'ín 'kí yat, 'loi 前幾日來 Arrived a few days ago.

'Tá 'kí 'há 打幾吓 Struck him several times, or give him a few blows.
Little is expressed by the same characters as few, as:—

'K'ü 'mò 'kí 'to shik, mat, 佢無幾多食物 He has little provision.

Many is expressed by 'to 多; by the Collective Pronouns chung' 衆, shü' 庶 &c., and by the Numerals mán' 萬, pák, 百 &c.

EXAMPLES.

'To tsé' 'ní 多謝你 Many thanks to you.

Lok, 'hò 'to 'ü 落好多雨 It rains much.

Pat, 'to ʔnín 不多年 Not many years.

Lü' ts'z' 屢次; 'to ts'z' 多次 Many times, many a time.

'Hü 'to 許多 Very many.

'K'ü 'yau 'hò 'to 'fong fát, 佢有好多方法 He has many means.

'Ngo 'tang 'yan 'hò 'to 'kwo shat, 我等有好多菓實 We have a great deal of fruit.

Most, as an Indefinite Pronoun, is expressed by chí' 至; and by other

Indefinite Pronouns.

characters expressing the Superlative Degree being prefixed to 多 and other Pronouns, as :—

Chi' to 至多 Most. Chi' to 'fú nán 至多苦難 Most sufferings. Neither is expressed by a double negative, or by a Collective Pronoun preceding the final negative, as :—

Pat, shín' pat, ok₂ 不善不惡 Neither good nor bad.

ǵkam ǵngan 'ngo kái ǵmò 金銀我偕無 I have neither gold nor silver.

ǵshik, 'k'ü tò ǵmò 衣食佢都無 He has neither food nor raiment.

No is expressed by a large number of negatives, as :—

Pat, tak, 'í 不得已 No resource.

ǵmò noi' ǵho 無奈何 do.

ǵM 'séung kon 唔相干 No matter.

'K'ü ǵmò 'lò kung 佢無老公 She has no husband.

ǵMò ǵyan 無人 No body.

ǵTò ǵmò ǵyan 都無人 Not any body.

Ling' ngoi' ǵmò ǵyan 另外無人 No body else.

ǵM kín' tak, yat, ko' ǵyan 唔見得一個人 I see no one; I can't see any one.

Ling' ngoi' tò ǵm kín' yat, ko' ǵyan 另外都唔見一個人 I see no one else.

None, not any. Tsok₂ yat₂ 'ngo 'yau ǵngan, kam yat₂ 'ngo tò ǵmò 昨日我有銀今日我都無 Yesterday I had money, to-day I have none.

Yat, ko' mí' 'yau hūi' 一個未有去 Not one left.

'Tsong ǵmò 總無, kái ǵmò 皆無, tò ǵmò 都無 and other Collective Pronouns followed by the negative particles ǵmò 無, pat, 'yau 不有 &c. express none, none at all, not any.

Nothing, not any thing.

'K'ü ǵm ts'ang tsò' kung fú 佢唔曾做工夫 He has done nothing.

'K'ü ǵm ts'ang 'yau ǵhang ts'o' 佢唔曾有行錯 He has not done any thing wrong.

'K'ü tò ǵmò ts'o' kwo' 佢都無錯過 He has not done any thing wrong at all.

One, as an Indefinite Pronoun, is often implied as :—

ǵM chí tò' 'tím yéung' 'tá sūn' 唔知到點樣打算 One does not know what to do.

Indefinite Pronouns.

Yat, ko' hai' hò, yat, ko' 'm hai' hò 一個係好一個唔係好 The one is good, the other not.

One another, as:—K'ü 'séung oi' 佢相愛 They love one another.

One and all, as:—Yat, k'oi' hai' ok₂ 一概係惡 They are bad one and all.

Yat, ping' fán loi 一併翻來 One and all have returned. Other (see Another.)

Some (see Others.)

Ní tí' shü chung 'yau 'kí ko' 'hò ké', 'yau 'kí ko' 'm 'hò ké' 呢咁書中有幾個好嘅有幾個唔好嘅 Of these books some are good, the others are bad.

People. 'Yan fún 'hí 'kong 人歡喜講 People like to talk.

Several. 'K'ü 'yau shò' 'tsing 佢有數井 He has several wells.

'Yau 'kí kán wong kung tsoi' 'pí 有幾間皇宮在彼 There are several Imperial palaces there.

'K'ü yíng shing 'kí fán 佢應承幾番 He promised several times.

Some body, some one. 'Yau 'yan kiú' 'ní loi 有人叫你來 Some body has called you.

Shí' pít, iú' 'yau yat, ko' 'yan 'tá lán' ní tí' 'po lí 'tsun 是必要有一個人打爛呢咁玻璃罇 Some one must have broken this tumbler.

'Yan sz' 'm chéuk, 有事唔着 There is something wrong.

Such. 'Ü 'ts'z 'tang ok₂ 'yan 如此等惡人 Such bad men as these.

Kíng' wai' shéung' tai' 'ché pat, p'á' 'mo 'kwai 敬畏上帝者不怕魔鬼 Such as fear God do not fear the devil.

'Ngo 'm kí' tak, kòm' 'hò ké' 'tín 我記得咁好嘅天 I never remember such a fine day as this.

'Sín 'tau ké' 先頭嘅 The former.

'Shau 'mí ké' 收尾嘅 The latter.

14. Numerals.

The three ways of writing the Numerals are called:—

(a,) 'Ün 'pún tik, shò' muk₂ tsz' 原本的數目字 { The original characters;

(b,) Tai' 'sé tik, shò' muk₂ tsz' 大寫的數目字 { The capital mode of writing;

(c,) Fá 'má tik, shò' muk₂ tsz' 花碼的數目字 { The abbreviated form used in current accounts.
or, Sú 'chau 'má shò' muk₂ tsz' 蘇州碼數目字

Indefinite Pronouns.

They are represented in the following lines:—

1. *Cardinal Numbers.*

a.	b.	c.
1 一	壹	一 Yat ₂
2 二	貳	二 Í (15)
3 三	叁	三 Sám
4 四	肆	四 Sz'
5 五	伍	五 'Ng
6 六	陸	六 Luk ₂
7 七	柒	七 Ts'at ₂
8 八	捌	八 Pát ₂
9 九	玖	九 'Kau — 2
10 十	拾	十 Shap ₂

The first mode of writing is the one generally followed in books; the second in important documents and accounts, in order to guard against fraud; and the third in current accounts.

11	十一	Shap ₂ yat,
12	十二	„ Í
13	十三	„ sám
14	十四	„ sz'
15	十五	„ 'ng
16	十六	„ luk ₂
17	十七	„ ts'at ₂
18	十八	„ pát ₂
19	十九	„ 'kau
20	二十	Í shap ₂
21	二十一	Í shap ₂ yat'
30	三十	Sám shap ₂
40	四十	Sz' shap ₂
50	五十	'Ng shap ₂
60	六十	Luk ₂ shap ₂
70	七十	Ts'at ₂ shap ₂

NOTE 15.—'Léung 兩 is generally used for two in Colloquial, as:—
'Léung ko' yan 兩個人 Two men.

Numerals. Cardinal Numbers.

100	一百	Yat, pák,
500	五百	‘Ng pák,
1,000	一千	Yat, ts’in
3,000	三千	Sám ts’in
10,000	一萬	Yat, mán ²
50,000	五萬	‘Ng mán ²
100,000	十萬	Shap, mán ² or yat, yik,
1,000,000	一百萬	Yat, pák, mán ² or yat, chiú ² (16)
1,863	一千八百六十三	Yat, ts’in pák, pák, luk, shap, sám.

In counting from a hundred and upwards to 110, the character 零 (“and”) is put before the additional number, as:—101 一百零一 Yat, pák, ling yat; 105 一百零五 Yat, pák, ling ‘ng. 百一 Pák, yat, means 110; 百五 Pák, ‘ng 150 &c.

The endless kalpas of the Buddhists and Taoists are frequently expressed by 梯, yéung 壤, kau 溝, kán 間, ching 正, and tsoi 載.

2. A few examples of the various applications of the

Numeral Yat.

Yat, yat, 一一 One by one.

Yat, sam yat, í 一心一意 Of one mind and one purpose.

Mò yat, pat, chí 無一不知 Omniscient, or there is not one thing which he does not know.

‘K’ü ké, sam pat, yat, 佢嘅心不一 They disagree.

‘Fí yat, ts’o’ 非一錯 Not merely one mistake.

Yat, mín² 一面 Whilst.

Yat, mín² ch’ut, mán yat, mín² fan fú’ ‘K’ü ké’ ‘mái pán² 一面出門一面吩咐佢嘅買辦 Whilst leaving the house, he at the same time gave orders to his steward.

Yat, king 一經 As soon as.

Yat, pún² ‘hí, yat, pún² p’á’ 一半喜一半怕 He partly rejoiced and

Yat, shang 一生 The whole life. [partly feared.

Yat, ‘wong 一往 As soon as he had left.

NOTE 16.—The most common way of expressing one Million is Yat, pák, mán² 一百萬; 10 mill. Yat, ts’in mán² 一千萬 or Yat, king 一京.

Numerals. Cardinal Numbers.

Chün yat, 專一 Addicted to, devoted to.

Yat, 'shéung yat, 'há 一上一下 Up and down.

Yat, 'tín yat, 'tò 一顛一倒 Topsy turvy.

'T'ai yat, 'há 睇一吓 Take a glance at it.

3. 一 二 2.

'K'ü pat, 'yau í, sam 一不有二心 He is not double minded.

'K'ü léung, 'úi 'shéung, shán 'ting 一兩回上山頂 He ascended

'Léung, 'ts'an 兩親 The parents. [the peak twice.

'Léung tái' 兩大 The two great ones, *i.e.* Heaven and Earth.

'Léung tsò' 兩造 Plaintiff and defendant.

'Léung 'mí 兩美 The two beauties, *i.e.* genius in man and beauty

'Léung 'léung chung' 兩兩重 Two taels. [in woman.

4. 三 三 2.

The Numeral Three is often used in connection with certain objects having regard either to popular belief, relations of life, certain offices of government, or ironically, as a slang.

EXAMPLES.

'Sám 'pò 三寶 The three Budhas.

'Sám 'ts'oi 三才 The three powers (heaven, earth and man).

'Sám tsuk, 三族 The three kindreds (father, mother and wife).

'Sám kong, 三綱 The three relations or ties (prince and minister, father and son, husband and wife).

'Sám pán 三班 Three classes of attendants in public courts, as:—

'Mún pán 門班 Attendants on the magistrate;

Tsò' pán 皂班 Lictors or torturers;

Fái' pán 快班 Official messengers.

'Sám k'ap, tái' 三及第 The three highest Hanlin.

'Sám 'sz 三司 The three Commissioners in a province, viz. the Treasurer, the Judge, and the Superintendent of Salt.

'Sám chek, 'shau 三隻手 A thief (a person with three hands).

'Sám 'á lò' 三丫路 A cross way.

4. 四 四 4.

This Numeral frequently expresses all around, every where.

Numerals. Cardinal Numbers.

EXAMPLES.

Sz' 'há	四吓	All about.
„ ch'ü'	四處	Every where.
„ fong	四方	The four points.
„ mín'	四面	On every side.
„ í	四夷	All the barbarians.
„ 'hoi	四海	The world, also China.
„ héng'	四向	The four points of the compass.
„ shí	四時	The four seasons.
„ kwai'	四季	Do.
„ chí	四支	The four members or extremities of the body.
„ 'tai	四體	Do.
„ 'pò	四寶	The four precious things (paper, ink, inkstand and
„ 'ngán 'lò	四眼佬	A person wearing spectacles. [pencil].
„ lò' 'mò 'mún	四路無門	No resource, whichever way I turn.
'Hiú tak, sz' sz' luk, luk,	曉得四四六六	He knows a little.
Sz' fong muk,	四方木	A blockhead, a dolt.
'Ní kòm' sz' 'hoi ché'	你咁四海啫	What a courteous man you are !
6. 'Ng 五 5.		

This Numeral is applied to a certain class of objects, the limited number of which (according to their knowledge) appears to have been five, hence it frequently signifies all.

'Ng 'sing	五星	The five planets.
„ kuk,	五穀	„ „ sorts of grain.
„ 'lun	五倫	„ „ relations in life.
„ káu'	五教	„ „ precepts.
„ 'hang	五行	„ „ elements.
„ shik,	五色	„ „ colours.
„ mí'	五味	„ „ tastes (or spices).
„ 'shéung	五常	„ „ virtues.
„ tsong'	五臟	„ „ viscera.
„ ngok,	五岳	„ „ highest mountains in China.
„ fuk,	五福	„ „ blessings.
„ tséuk,	五爵	„ „ orders of nobility.
„ fong	五方	„ four points of the compass and the centre.

Numerals. Cardinal Numbers.

7. Luk, 六 6.

EXAMPLES.

Luk, hòp, 六合 The four quarters of the earth with the zenith and
 Luk, pò, 六部 The six supreme tribunals at Peking. [nadir.
 Luk, fong, 六房 The six departments of administration in a province
 in imitation of the six boards.

Luk, kik, 六極 The six calamities which happen to men.
 „ kuk, 六穀 The six kinds of grain on which man subsists.
 „ ch'uk, 六畜 The six kinds of animals on which men live.

8. They have besides the ts'at, ching' 七政 The seven regulators, viz.
 Sun, moon, and five planets.

Ts'at, ts'ing 七情 Seven passions.

Pát, fong 八方 Eight principal and subordinate points of the com-
 pass.

Pát, fát, 八法 The eight laws of the criminal code.

Pát, hang 八行 The eight roads by which the tributary grain ar-
 rives at Peking.

'Kau, ying 九刑 The nine punishments.

„ t'sün 九泉 The nine fountains above hades.

„ k'íu' 九竅 The nine passages of the body.

„ 'pan 九品 The nine grades of official rank.

Shap, and shap, fan' 十 and 十分 are equivalent to perfect.

Shap, fan' hò 十分好 Perfectly good.

Shap, fan' 'm chénk, 十分唔着 Very wrong.

Shap, fan' 'ch'ing tsán' 十分稱讚 Extremely thankful.

'Sam, chung shap, fan' náu' ít, 心中十分鬧熱 He was much dis-
 turbed in mind.

Hundred, thousand, ten thousand are used in a similar manner; but while
 shap, expresses perfection of quality, hundred &c. comprise chiefly a
 complete (collective) number of quality, quantity, as:—Pák, sing' 百
 姓 All the Chinese tribes.

Pák, muk, 百木 All the trees.

Pák, fát, pák, chung' 百發百中 Successful in every enterprise.

Pák, ts'ín mán' 百千萬 An immense number.

Mán' kwok, 萬國 All nations.

Mán' súi' yé 萬歲爺 Your Majesty.

*Numerals. Ordinal Numbers.**

Mán ² fong	萬方	All parts of the world.
Mán ² shai ²	萬世	For all ages.
Yik, chiú ²	億兆	All the people.

9. *Ordinal Numbers.*

The Ordinal Numbers are expressed by the prefix tai² before the Cardinal Numbers, as:—

Tai ² yat,	第一	The first.
„ í ²	第二	The second.
„ shap ₂	第十	The tenth.
„ yat, pák,	第一百	The hundredth.

The prefix tai² is, however, in general omitted and implied in the following sentences, as:—

Hám fong shap₂ nín 咸豐十年 The tenth year [of the reign] of

Sz' üt₂ 四月 The fourth month. [Hám-fung.

Ching üt₂ ch'ò shap₂ 正月初十 The tenth day of the first month.

'Kün 'ng' 卷五 The fifth volume (of a set of books.)

In speaking of rulers, the prefix tai² must be expressed as:—'Lü tai²

shap₂ sz' ko' 呂第十四個 Louis the 14th.

The first, the last &c., are expressed by the classifier ko' or by the suffix ké', as:—

P. C.—Sín tò' ké' 先到嘅 The first who arrived, or, the one who arrived first.

Shau 'mí tò' ké' 收尾到嘅 The last who arrived, or, the one who arrived last.

Shau 'mí ko' yan ch'ü' 'liú yat, ko' 收尾個人除了一個 The last but one. (17)

First and second quality of goods:—Shéung² 'mai' 上米 First quality of rice; chung 'mai' 中米 second do. The second best k'í ts'z' 其次.

B. L.—Ts'z pat, í' ü 'pí 此不亞於彼 This is not inferior to that.

10. The Quotation Numbers are expressed in the same way as the Ordinal Numbers, e. g. Tai² yat, k'ü 'má k'ü; tai² í' 'tá 'sz k'ü 第一佢罵佢, 第二打死佢. First he used vile language, and secondly &c. killed him.

NOTE 17.—The Chinaman would express the latter sentence in the following manner:—Tuk, hai² yat, ko' tò' sín kwo' k'ü 獨係一個到先過佢 Only one person arrived before him.

Numerals. Multiplication Numbers.

The Numeralia Iterativa are expressed by the characters ts'z' 次, úi 回, fán 翻, tsò 遭, and in Puntí Coll: by pín 邊 &c.

EXAMPLES.

'K'ü pò ní tí tuk, yat, ts'z' 佢俟呢地獨一次 He boiled this only once.

'K'ü hū' kwo' léung úi 佢去過兩回 He went twice.

'Ngo ying shing 'kū 'kí fán 我應成佢幾翻 I promised him several times.

'Ngo fan fú' 'k'ü 'kí pín 我吩咐佢幾邊 I ordered him several times.

'Kí úi 幾回 Several times.

'Hò to úi 好多回 Many times. Lū' ts'z' 屢次 Frequently. 'Lui ts'z' 累次, do. 'Lín ts'z' 連次 Many times in succession. Sít, sít, 屑屑 constantly; tsoi' sām 再三; 'ch'ung 'ch'ung típ, típ 重重疊疊 all express many a time, often.

11. The Multiplication Numbers are expressed in the following way.

Tán 單, Single, as:—Tán shám 單衫 Only one dress.

Tuk, yat, ko' yan 獨一個人 Only one single individual.

Tuk, yat, chiek, shan 獨一隻手 A single hand.

Tán shán 'tsai 單身仔 None but myself.

'Ch'ung 重 and shéung 雙 express double, as:—

'K'ü chéuk, 'ch'ung fuk, 佢著重複 He wears double garments.

Má 'ts'éung 孖鎗 A double barreled gun.

Shéung 'hau kím' 雙口劍 A double edged sword.

Sám 'ch'ung 'chí tsak, luk, 三重之則六 Three doubled make six.

'Ch'ung hák, ní tí 重刻呢地 Engrave this over again.

'P'úi 倍 Double, fold, as:—

'Pí 'k'ü 'léung 'p'úi kòm' to 俾佢兩倍咁多 Give him double the quantity.

'Ká sz' 'p'úi 加四倍 Make it four times the quantity.

Shap, 'p'úi 十倍 Ten fold.

12. Fractions, ling shò' 零數 are expressed in the following way:—

Yat, pún' 一半 $\frac{1}{2}$.

Sám fan' yat, 三分之一 $\frac{1}{3}$ also Sám fan' 'chí yat, 三分之一

Sz' fan' 'chí yat, 四分之一 $\frac{1}{4}$ also Sz' fan' yat, 四分之一

'Ng fan' sz' 五分之四 $\frac{4}{5}$.

Numerals. Measures of Capacity. Measures of Length.

Pát, fan' 'ng 八分五 $\frac{5}{8}$ also Pát, fan, chí 'ng 八分之五.

'Pí 'ngan 'sám 'ün pún' 俾銀三員半 Give three dollars & one half.

Yat, 'nín pún' 一年半 One year and-a-half.

Pún' yé' 半夜 Half the night.

Tái' pún' 大半 The greater part, the majority.

Pún' sun' pún' 'í 半信半疑 Half believing, half doubting.

B. Respecting the Collective Numerals, as: pair, brace, &c. see Classifiers.

13. *Measures of Capacity.*

Yat, nap, suk, 'wai yat, suk, 一粒粟爲一粟 1 grain of maize is a suk,

Luk₂ suk, 'wai yat, 'kwai 六粟爲一圭 6 suk, make one 'kwai.

Shap₂ 'kwai 'wai yat, ts'üt, 十圭爲一撮 10 'kwai make one ts'üt.

Shap₂ ts'üt, 'wai yat, 'ch'áu 十撮爲一抄 10 ts'üt, make one 'ch'áu.

Shap₂ 'ch'áu 'wai yat, chéuk, 十抄爲一勺 10 'ch'áu make one chéuk,

'Ng chéuk, 'wai yat, yéuk, 五勺爲一龠 5 chéuk, make one yéuk,

'Léung yéuk, 'wai yat, kòp, 兩龠爲一合 2 yéuk, make one kòp,

Shap₂ kòp, 'wai yat, 'shing 十合爲一升 10 kòp, make one 'shing.

Shap₂ 'shing 'wai yat, 'tau 十升爲一斗 10 'shing make one hok₂

'Ng 'tau 'wai yat, huk₂ 五斗爲一斛 5 'tau make one huk₂

'Léung huk₂ 'wai yat, shek₂ 兩斛爲一石 2 huk₂ make one shek₂

'Tú tsak, luk₂ 'tau sz' 'shing 釜則六斗四升 1 'fú is equal to 6 'tau 4

'ü tsak, shap₂ luk₂ 'tau 庾則十六斗 1 'ü is equal to 16 'tau. ['shing.

'Ping tsak, shap₂ luk₂ huk₂ 秉則十六斛 1 ping is equal to 16 huk₂.

Of the preceding measures the kòp, the half 'shing, the whole 'shing and the 'tau are the only ones in actual use among the Chinese.

14. *Measures of Length.*

Yat, nap, 'wai yat, fan' 一粒爲一分 1 grain is one fan'.

Shap₂ fan' 'wai yat, ts'ün' 一分爲一寸 10 fan' make one inch.

Shap₂ ts'ün' 'wai yat, ch'ek₂ 十寸爲一尺 10 inches make one foot.

Shap₂ ch'ek₂ 'wai yat, chéung₂ 十尺爲一丈 10 feet make one chéung₂ (rod).

Shap₂ chéung₂ 'wai yat, 'yan 十丈爲一引 10 chéung₂ make 1 'yan.

15. *Geographical Divisions.*

Pún' ts'ün' 'wai yat, 'lí 半寸爲一厘 Half an inch is one 'lí.

'Ng ts'ün' 'wai yat, fan' 五寸爲一分 Five inches make one fan'.

Numerals. Land Measures. Weights.

‘Ng ch’ek₂ ɿ wai yat, pò² 五尺爲一步 Five ch’ek₂ make one pò².
 Sâm pák, luk₂ shap₂ pò² ɿ wai yat, ‘lí 三百六十步爲一里 Three hundred and sixty pò² make one ‘lí (mile).
 Í pák, ‘ng shap₂ ‘lí ɿ wai yat, tò² 二百五十里爲一度 Two hundred and fifty ‘lí make one tò².

16. *Land Measures.*

‘Ng ch’ek₂ ɿ wai yat, pò² 五尺爲一步 5 ch’ek₂ make 1 pò².
 Í shap₂ sz’ pò² ɿ wai yat, fan’ 二十四步爲一分 24 pò² make 1 fan’.
 Luk₂ shap₂ pò² ɿ wai yat, kok, 六十步爲一角 60 pò² make 1 kok.
 Sz’ kok, ɿ wai yat, ‘mau 四角爲一畝 4 kok, make 1 ‘mau.
 Pák, ‘mau ɿ wai yat, ‘k’ing 百畝爲一頃 100 ‘mau make 1 ‘k’ing.
 At present, from the ‘mau downwards, the denominations are fan’ 分, ‘lí 厘, ‘hò 毫, sz 絲, and fat, 忽.

17. *Weights.*

Yat, nap, ‘shü ɿ wai yat, ‘shü 一粒黍爲一黍 One kernel of grain is
 Shap₂ ‘shü ɿ wai yat, ‘luí 十黍爲一釁 10 ‘shü make 1 ‘luí. [1 ‘shü.
 Shap₂ ‘lui ɿ wai yat, ‘chü 十釁爲一銖 10 ‘luí make one ‘chü.
 Í shap₂ sz’ ‘chü ɿ wai yat, ‘léung 二十四銖爲一两 24 ‘chü make one ‘léung. (18).

Shap₂ luk, ‘léung ɿ wai yat, kan 十六两爲一斤 10 ‘léung make 1
 Í kan ɿ wai yat, ‘yan 二斤爲一引 2 kan make 1 ‘yan. [kan.
 Sâm shap₂ kan ɿ wai yat, kwan 三十斤爲一鈞 30 kan make one [kwan.

Yat, pák, kan ɿ wai yat, tám’ 一百斤爲一擔 100 kan make 1 tám’.
 Pák, Í shap₂ kan ɿ wai yat, shek₂ 百二十斤爲一石 120 kan make
 At present the current weights are:— [one shek₂.

斤	兩	錢	分	厘	毫	絲	忽
Kan	‘Léung	Ts’in	Fan’	‘Lí	‘Hò	Sz	Fat,
1	16	160	1,600	16,000	160,000	1,600,000	16,000,000
	1	10	100	1,000	10,000	100,000	1,000,000
		1	10	100	1,000	10,000	100,000
			1	10	100	1,000	10,000
				1	10	100	1,000
					1	10	100
						1	10

NOTE 18.—‘Léung 兩 is translated Tael; Kan 斤 Catty; Tám’ 擔 Picul; Shek₂ 石 Stone.

*Numerals. Measures of Time.*18. *Measures of Time.*

In chronology and the designation of time the Chinese make use of two classes of characters called the stems and branches. Of the former there are ten, and of the latter 12 characters. In forming the cycle of 60 years, the stems are placed at the left, and the branches at the right side.

The P'á Káp, 'Tsz or Cycle of Sixty Years.

1864 甲子	1874 甲戌	1884 甲申	1894 甲午	1904 甲辰	1914 甲寅
1865 乙丑	1875 乙亥	1885 乙酉	1895 乙未	1905 乙巳	1915 乙卯
1866 丙寅	1876 丙子	1886 丙戌	1896 丙申	1906 丙午	1916 丙辰
1867 丁卯	1877 丁丑	1887 丁亥	1897 丁酉	1907 丁未	1917 丁巳
1868 戊辰	1878 戊寅	1888 戊子	1898 戊戌	1908 戊申	1918 戊午
1869 己巳	1879 己卯	1889 己丑	1899 己亥	1909 己酉	1919 己未
1870 庚午	1880 庚辰	1890 庚寅	1900 庚子	1910 庚戌	1920 庚申
1871 辛未	1881 辛巳	1891 辛卯	1901 辛丑	1911 辛亥	1921 辛酉
1872 壬申	1882 壬午	1892 壬辰	1902 壬寅	1912 壬子	1922 壬戌
1873 癸酉	1883 癸未	1893 癸巳	1903 癸卯	1913 癸丑	1923 癸亥

If the student be anxious to acquaint himself with Chinese chronology, he should commit the stems and branches to memory, as it will save him much time in ascertaining the year past and that to come.

19. "The Chinese year, which is luni-solar, consists of 12 months, except when, by this mode of reckoning, the lunar time falls behind the solar time one whole revolution of the moon, then an intercalary month is added by the following rule:—If during any lunar month the sun does not enter any sign of the zodiac, that month is intercalary, and the year consequently contains thirteen months. The intercalary year contains 384 days and the common year 354 days. The 1st, 3rd, 4th, 8th and 12th months have 29 days. A month of 30 days is called *tái' üt*, that of 29 days *siú üt*, the greater and the lesser months."

The months are divided into decades, called *shéung² ts'ün* 上旬, *chung ts'ün* 中旬 and *há² ts'ün* 下旬, the first, the middle and the third decades. *Ts'ün noi²* 旬內 means within ten days; *ts'ün ngoi²* 旬外 more than ten days; *Sám ts'ün* 三旬 one month. *Nín 'í ts'at, ts'ün* 年已七旬 Already 70 years of age.

Only the first month has a name and is called *ching üt* 正月, the rest are numbered 2nd 3rd &c.

Ch'o yat 初日 The first day of the month;

Ch'o í 初二 The second day of the month;

Ch'o sám 初三 The third day of the month, &c.

Numerals: Measures of Time.

There are seven *yun*² üt, 閏月 (Intercalary months) within 19 years. (18).
 20. The Chinese year commences on the new moon nearest to the 15th degree of Aquarius, and is corrected according to the solar year, by the use of twenty four terms or half months, called *tsít, ling*² 節令, each of which expresses the period of the sun's passage through the half of a Zodiacal sign (see the annexed table).

February	6. <i>Lap</i> ₂ ch'un	立春	15° in Aquarius.
"	20. 'Ü 'shui	雨水	} In pisces.
March	5. King chat ₂	驚蟄	
"	20. Ch'un fan	春分	} In Aries.
April	5. Ts'ing wing	清明	
"	20. Kuk, 'ü	谷雨	} In Taurus.
May	5. <i>Lap</i> ₂ há ²	立夏	
"	21. 'Siú 'mún	小滿	} In Gemini.
June	6. Mong chung ²	芒種	
"	21. Há ² chí ²	夏至	} In Cancer.
July	7. 'Siú 'shü	小暑	
"	23. Táí ² 'shü	大暑	} In Leo.
August	7. <i>Lap</i> ₂ ts'au	立秋	
"	23. Ch'ü 'shü	處暑	} In virgo.
September	8. Pák ₂ lò ²	白露	
"	23. Ts'au fan	秋分	} In Libra.
October	8. Hon lò ²	寒露	
"	23. Séung kong	霜降	} In Scorpio.
November	7. <i>Lap</i> ₂ tung	立冬	
"	22. 'Siú süt,	小雪	} In Sagitharius.
December	7. Tái ² süt,	大雪	
"	22. Tung chí ²	冬至	} In Capricornus.
January	6. 'Siú Hon	小寒	
"	21. Tái ² hon	大寒	enters Aquarius.

21. The Chinese divide the day (our 24 hours) into twelve periods, which are again subdivided into *Hak*, and in modern times, by the introduction of the watch, into minutes and seconds.

NOTE 18.—In former times it was the custom of the emperor to announce the intersalary month, on which occasion he used to stay within the gate; hence the character *king* within the gate.

Numerals. Measures of Time.

DAY	CH. TIME.	QUARTER	MINUTES	SECONDS.
日	時辰	刻 or 刮	細微	
Yat ₂	Shí shan	Hák, kwát,	Sai' mí	Second.
1	12	96	1,440	86,400
	1	8	120	7,200
		1	15	900
			1	60

The twelve periods derive their designation from the 12 branches or ho-rary characters, and begin at 11 P.M.

'Tsz shí 子時 from 11 P.M. to 1 A.M.

'C'hou " 丑 " " 1—3 A.M.

Yan " 寅 " " 3—5 do.

'Mau " 卯 " " 5—7 do.

Shan " 辰 " " 7—9 do.

Tsz² " 巳 " " 9—11 do.

'Ng " 午 " " 11 A.M.—1 P.M.

Mí² " 未 " " 1—3 P.M.

Shan " 申 " " 3—5 do.

'Yau " 酉 " " 5—7 do.

Sut, " 戌 " " 7—9 do.

Hoi " 亥 " " 9—11 do.

Shéung² 'ng 上午 Forenoon.

Chíng² 'ng 正 " Twelve o'clock.

Há² 'ng 下 " Afternoon.

23. The Watches.

Ch'ó kang 初更 The first watch, from 7—9 P.M.

I² kang 二 " " second watch, from 9—11 do.

Sám kang 三 " " third watch, from 11 P.M. to 1 A.M.

Sz² kang 四 " " fourth watch, from 1—3 A.M.

'Ng kang 五 " " fifth watch, from 3—5 do.

Káu 'tsz 交子 means the commencement of that time, i.e. 11 P.M.

Wan kwat, 緡刮 denotes one quarter of an hour.

Ín² tsoi² shap, í² 'tím chung 現在十二點鐘 It is now 12 o'clock.

Hai² 'léung 'tím pún' chung 係兩點半鐘 It is now half past two.

The Verb. Auxiliaries.

Hai³ kau² 'tím ɕling yat, kwat, 係九點鐘零一刮 It is a quarter past nine.

15. *The Verb.*

To exhibit the Verb in all its bearings, is a task of considerable difficulty. The Chinese call it út, tsz² 活字 the movable character, indicative of the various changes it undergoes.

1. *Auxiliaries.*

Tak, 得 To be able, can, may &c.

It expresses a physical as well as a moral possibility.

1. Physical possibility.

'Ní 'hí tak, ɕhan ɕ'm 'hí tak, ɕní 你起得身唔起得呢 Are you able to get up?

'Hí tak, lok, 起得咯 Yes! I am able to get up, *i. e.* I have the physical strength.

C. D.—ɕLoi pat, tak, 來不得 } He cannot come.

P. D.—ɕ'M ɕloi tak, 唔來得 }

C.—Tsok, pat, tak, 作不得 and ɕ'm tsò² tak, 唔做得 } It cannot be done.

P.—Tsò² ɕ'm tak, 做唔得 }

'Ní 'shéung tak, ɕhán 'ting ɕ'm 'shéung tak, ɕní 你上得山頂唔上得呢 Can you (are you able) to ascend the peak?

'Ní ním² tak, ɕní tɕ' ɕní 你念得呢的呢 Can you repeat this?

C.—Shüt, pat, tak, 說不得 }

P.—'Kong ɕ'm „ (19) 講唔得 } It cannot be said, *i. e.* It is useless to say more.

P.—Wá² ɕ'm „ 話唔得 }

Mok, ɕyan tak, shüt, 莫有得說 It is not in my power to say.

C.—ɕHang pat, tak, fái² 行不得快 }

C.—ɕHang tak, pat, fái² 行得不快 }

P.—ɕ'M ɕhang tak, fái² 唔行得快 }

In almost all negative phrases formed with tak, the negative may either precede or follow the Auxiliary. In Punti Colloquial, however, the negative ought to be placed before the Verb, and the Auxiliary before the Adverb.

E. g.—ɕ'M 'sé tak, fái² 唔寫得快 } Cannot write quickly.

C.—Sé tak, pat, fái² 寫得不快 }

P.—ɕ'M ɕhang tak, 'ün 唔行得遠 }

C.—ɕHang pat, tak, 'ün 行不得遠 }

NOTE 19.—'Kong ɕ'm ch'ut, 講唔出 means, I cannot pronounce it.

The Verb. Auxiliaries.

P.—'M t'ung tak, 唔通得 } Cannot understand.
 C.—tung pat, tak, 通不得 }

The object follows the Auxiliary and takes the place of the Adverb, e. g.

P.—'M teng² tak, kwai 'kü 唔定得規矩 } No certain rule can be-
 C.—Teng² pat, tak, kwai 'kü 定不得規矩 } fixed.

Tak, also expresses intensity as :—

Ngo³ tak, chan shí² 'ho lía 餓得真是可憐 He is so intensely hungry, that he is indeed to be pitied.

2. *Various transpositions of Tak.*

C. 'Yé tak, 'mún lín² 'ü 'fo 惹得滿臉如火 He was so intensely irritated, that his countenance was as red as fire.

Hák, tak, 'au pat, tsoi² 'shan 嚇得魂不在身 He was so frightened as almost to faint; lit. Can frighten one to death.

'Náu tak, tò² 'ts'z 難得到此 It is difficult to get here.

C. 'Sz pat, tak, út² pat, tak, 死不得活不得. P. Oi² 'sz 'm 'sz tak, oi² 'shang 'm 'shang tak, 愛死唔死得愛生唔生得 Though wishing for death, he cannot die; and though wishing to live he cannot live (can neither live nor die).

2. Tak 得 expresses a moral possibility.

Shiit, pat, tak, wá² pat, tak, 說不得話不得 We may not even whisper in his presence.

'Ní 'm ch'ut, tak 'mún 你唔出得門 You must not go out, i. e. you are not permitted to do so.

'Ní 'chun 'ngo 'yam 'ní ko² 'púi 'ní 你准我飲個杯呢 Would you allow me to drink this cup?

'Yam tak, lok, 飲得咯 You may. Hü² tak, lok, 去得咯 you may depart.

'Sé tak, 'úi 'yam 寫得回音 You may send a reply.

3. Tak, 得 in connection with 'sing 省 and 'mín 免.

C. D. T'á 'yá 'mín tak, shau² lí²; 'ngo 'yá 'sing tak, 'lò 'sam 他也免得受氣, 我也省得勞心 He might avoid vexation and I trouble.

'Sing tak, hau² 'loi 'mái ün² 省得後來埋怨 You will avoid subsequent hatred.

'Pá pat, tak, 巴不得 Would that &c.

Han² pat, tak, 恨不得 Would that &c., also: How I wish &c.

'Pá 'm tak, yat, ko² 'ch'áng 巴唔得一个橙 Would that I could get one orange.

The Verb. Auxiliaries.

Tak, (20) 得 Expresses the optative, as :—

Han² pat, tak, kò kwo' k'ü 恨不得高過佢 Would that I were
[taller than he.]

Pá pat, tak, k'ü loi 巴不得佢來 Would that he would come.

There are a few instances in the Court Colloquial where tik, is interchanged with tak, e.g.

Hok₂ tik, yat, ko' fát, í 學的一個法兒 I have learnt one method.

Ho 可 May, must &c.

Pat, ho 不可 You may (must) not.

Yau ho pat, ho 有何不可 Why should I not?

Pat, ho kong 不可講 You must not say so, (improper language).

Ho oi' k'ü 可愛佢 You may love him.

(Ho oi' tik' 可愛的 Amiable).

Chí ho tung² hau, pat, ho tung² shau 只可動口不可動手 You may move your mouth, but not your hands, i.e. scold him, but do not

Ho hau 可否 May it be so? [beat him.]

Tün' í pat, ho 斷乎不可 On no account.

Ho í 可惡 Must be detested (detestable).

Ho í hü' tak, 可以去得 You may depart.

Ho í wok, lí 可以獲利 You may make profit.

Mò pat, ho 無不可 Most certainly, very proper.

Ho yap, í 可入耳 May be heard (pleasant to hear).

Ko' shüt, wá' ho t'ing 個說話可聽 That may (or ought to) be

Shik₂ ín ho 'ya 食烟可也 Smoking allowed. [heard.]

Ní ho chí tò' mò ní 你可知到有呢 Are you quite sure of it?

Ho 'yau p'ang kü' 可有憑據 There are proofs.

Ho ho 可可 Exactly. Ho loi 可來 You may come.

Pi t'ung 'siú ho 非同小可 It is not as if of little consequence.

There are characters in Chinese, which can with difficulty be reduced to grammatical rules. They can only be compared to our prefixes and suffixes, by which we form Adjectives from Nouns, Verbs from Adjectives &c.

NOTE 20.—Tak is frequently used in connection with tsai², denoting the superlative, as :—Ün tak, tsai² 遠得濟 Too far; tám² tak, tsai² 淡得濟 Excessively weak (said of tea); pò² tak, kik₂ 暴得極 Extremely cruel.

The Verb. Auxiliaries.

It being impossible for the people to understand the monosyllabic words made use of in books, they were obliged to employ certain words as auxiliaries, in order to convey their ideas intelligibly to their fellow men. (See Introduction),

Chéuk, 着.

Kí' chéuk, 記着 I remember; I do remember, or can remember.

(Kí' tak,) 記得 Do. do.

'Tang chéuk, 等着 Wait. 'Tang tak, 等得 Can or must wait.

'Tang 'há ché' 等吓啫 Wait a moment.

Fan' 'm chéuk, 瞓唔着 Cannot sleep.

Most of these sentences, also express the Imperfect and Perfect Tenses.

EXAMPLES.

₃Ná chéuk, 'k'ü 拿着佢 Seize or seized him.

Mong² chéuk, 望着 Look, looked or have looked.

C.—Ts'am pat, chéuk, 尋不着 } I can, or could not find it.
G.—Ts'am 'm chéuk, 尋唔着 }

₃Lau chéuk, 'ngo 留着我 Retained me.

₃Lau chéuk, 'k'ü 留着佢 Retain or retained him.

'Kon tak, chéuk, 趕得着 Succeeded in his pursuit.

Ním² chéuk, 'k'ü 念着佢 Think or thought of him.

Chénk, kap, 着急 To be in haste.

Ü² chéuk, 'k'ü 遇着佢 Meet or met him.

₃Mò chéuk, lok, 無着落 I do not know what to do.

₃M 'chí 'ho ch'ü² chéuk, lok, 唔知何處着落 I do not know what has become of him.

The following sentences are all in the Court Dialect.

Wo láu kí choh lí 我牢記着哩 I remember him perfectly.

Mán sié choh 漫些着 Be not so hasty.

Tsín fāng choh liáu 尋訪着了 I have at length discovered him.

K'í choh yih p'ih sang k'au 騎着一匹牲口 He rode a sumpter horse.

'Ts'z sz² ní puh pih choh kih 此事你不必著急 You need not be [anxious on this account.]

Choh tá tsái yin yih pei 着他再飲一杯 Let him still drink ano-

Choh tá tsin lái 着他進來 Bid him enter. [ther cup.]

The Verb. Auxiliaries.

‘Shai 使, ling² 令, ‘pí 俾 and chí² 致 are causative particles and are extensively used in conversation. As the Classifiers have occasioned the jargon English “wan peesee boy,” one child, so have the causative particles produced the “makee” clean, instead of cleanse this.

‘Shai ‘k’ü hü 使佢去 Bid (lit: make) him go.

‘Shai ‘k’ü loi 使佢來 Bid (lit: make) him come.

‘M ‘shai ‘ngo chí², ‘pún 唔使我折本 He does not wish me to lose

Ling² ,yan fún hí 令人歡喜 Make people rejoice. [by it.

Ling² ,yan shang hí 令人生氣 Makes people angry.

Mat, ling² ‘ká ,yan ngo² ‘sz 勿令家人餓死 Do not let your family starve.

‘M ‘pí ‘k’ü ,king kwo² 唔俾佢經過 Do not let him pass.

‘Pí ‘k’ü chí tò² 俾佢知到 Let him know.

‘Pí ‘ní ‘yau ,p’ing on 俾你有平安 Make you comfortable.

Chí, ‘k’ü ‘sz (21) 致佢死 Cause his death.

The latter character is never used in Colloquial. Káu² 教 is used in a similar sense. Teaching, showing how to act, to let one know, being always implied.

‘Tang ‘ngo káu² ‘ní 等我教你 Let me show you.

Káu² ngoi² kwok, ,yan ,hing shí² ‘ngo 教外國人輕視我 To induce foreigners to slight me.

The preceding examples will show the difficulty of always finding out the exact meaning of a word used in so varied a manner.

Pít, 必, sü 須 and their components mean:—Must.

‘Ní shí² pít, loi 你是必來 You must come.

Pít, teng² ,hang 必定行 Must go.

Pít, íú² ‘sé tsz² 必要寫字 Must write.

Pít, íú² ü² p’í ch’ut, ,mún 必要預備出門 Must prepare for going out.

Mò² pít, 務必 Must, indispensable (used in documents.)

Mò² ,sü íú² 務須要 Absolutely required.

,Sü yung² 須用 Necessary for use.

,Sü ,ü ‘ts’z 須如此 It must be like this.

Mí² pít, 未必 Must not, need not.

NOTE 21.—‘í chí² 以致 in order to; chí² ‘í 致以 cause that; chí² tat, 致達 To communicate; chí² ü² 致於 respecting; chí² chí 致知 to extend knowledge.

The Verb. Auxiliaries.

Pit, hū' 必去 Must depart.

„ ɿn 必然 Must.

„ ɿi shí' 必如是 It must be thus.

„ king 必覺 It will be so in the end.

Ying (22) 應, tong 當, koi 該 Correspond to ought, should, that which is becoming.

Pún ying 'kòm tsò' 本應做 It really ought to be done that way.

Ying koi 'sz 應該死 Ought to die.

Ying koi fát, 'k'ü shap, tái' ɿn 應當罰佢十大員 Ought to fine him ten dollars.

Mí ying ɿ 'ts'z 未應如此 It ought not to be thus.

Koi tong 'tím yéung' ní 該當點樣呢 How ought it to be.

ɿ'm koi 唔該 I beg your pardon, it ought not to be so.

Koi 'yau kòm' to 該有咁多 Should have so many of them.

Lí tong kái' shéung' tái' 理當賴上帝 It is reasonable that we should

Sho tong ɿhang 所當行 As we ought to act. [depend on God.

Sho tong 'kong' 所當講 To speak as we ought to do.

Ün' 願, yuk, 欲, iú' 要, 'hang 肯; oi' 愛, 'séung 想 All mean to wish, to will, to like, to desire, to want &c.

Ts'ing ün' 'sz 情願死 I would rather die.

Ün' 'ní tak, fuk, 願你得福 I wish you much happiness.

Ün' héung' tung hū' 願向東去 I wish to go eastward.

Yuk, 欲, ün' yuk, 願欲, í yuk, 意欲 To desire, to wish.

Í yuk, 'kòm tsò' 意欲做 I wish to have it done in that way.

Í yuk, 'hí ɿh'ing 意欲起程 Wish to start on a journey.

Íú' 'ní hū' 要你去 I wish you to quit.

Íú' 'k'ü 'tá kung 要佢打工 I want him to work.

'Ngo iú' 'nai 'shui sz fú' loi 我要泥水師傅來 I want the mason to come.

Hai' tsui' iú' 'chí sz' 係最要之事 Very pressing affair.

P. C. Chí' 'kan iú' ké' sz' 至緊要嘅事 Most urgent business.

'K'ü ɿ'm 'hang t'üt, mò' 佢唔肯脫帽 He is unwilling to take off his hat.

NOTE 22.—Ying ɿhing 應承 To promise; 'séung ying' 相應 Mutually required; 'séung tong 相當 Do.

The Verb. Auxiliaries.

‘M ‘hang ts’ung 唔肯從 Unwilling to follow.

‘K’ü ‘m ‘hang chéuk, ‘í shéung 佢唔肯着衣裳。He is unwilling to put on dress.

‘Chung í 中意 to like. ‘Ngo ‘m ‘chung í ‘ní ko’ 我唔中意呢個 I do not like this.

‘Ngo oi’ ko’ chek, ‘kau ‘tsai 我愛個隻狗仔 I like that puppy.

‘Ngo oi’ tséuk, ‘tsai 我愛雀仔 I am fond of little birds.

‘Ní hū’ fan’ lok, 你去瞓咯 Go to bed.

‘M oi’ 唔愛 I do not like it (often heard of children).

‘M oi’ ko’ tik, 唔愛個的 I do not like that.

‘Oi’ ‘ní hok, ‘hò sz’ 愛你學好事 I wish you to learn good things.

Shik, kwo’ chung, ‘séung 食過重想 I have eaten some, but want

‘M ‘séung to, ‘tí 唔想多的 I do not want more. [more.]

‘Kòm 敢 dare. ‘M ‘kòm tsò’ 唔敢做 Dare not do it.

‘M ‘kòm tong 唔敢當 Dare not venture.

Mat, shúi ‘kòm ‘cho tong 乜誰敢阻當 Who dares to oppose us.

‘Yau 有 To have.

‘Ní ‘yau kung ‘fú tsò’ ‘mò ‘ní 你有工夫做無呢 Have you any work to do?

‘Ní ‘yau ‘hò to, ‘tò ‘tsai ‘mò ‘ní 你有好多刀仔有呢 Have you many knives?

‘Yau hán’ 你限 Not many (lit. The supply is limited).

To have implied. ‘Ngo ‘ü ‘ní ‘ho ‘kon 我與你何干 What have I to do with you?

‘M ‘kwán ‘ngo sz’ 唔關我事 What have I to do with the matter? (It is no affair of mine.)

‘Ngo ‘t’ing ‘yan wá’ 我聽人話 I have heard people say so.

‘Ní tò’ kwo’ ‘shang ‘shing ‘m ‘ts’ang ‘ü 你到過省城唔曾呀 Have you been to Canton or not? Mí’ ‘ts’ang 未曾 I have not.

‘Ngo ‘yau peng’ 我有病 I am sick.

2. The Verb *to have* is in Punti Colloquial frequently given by Auxiliaries expressing *to be*.

EXAMPLES:

‘Tò hai’ fú’ ‘mò ‘pí kwo’ ‘ní 都係父母俾過有 All (every thing) has been given you by your parents.

‘Ní ‘í ‘king shik, ko’ ‘yé 你已經食過野 The things you have eaten.

The Verb. Auxiliaries.

- ‘K’ü ‘i k’ing ch’ut, lok, 佢已經出咯 He has just left.
 ‘Ní ‘yau ɿngan ɿmò ní 你有銀無呢 Have you any money?
 Mí ɿts’ang ‘yau 未曾有 I have none.
 ‘Ngo ‘yan 我有, I have some; ‘ní ‘yau 你有 you have some; ‘k’ü
 ‘yau 佢有 he has some; ‘ngo ɿn ‘yau 我先有 I had some; ‘ngo
 ɿts’ang ‘yau 我曾有 I have had; ‘ngo ts’ung ‘yau, I shall have; but
 better: ‘ngo ts’ung ɿloi ‘yau 我將來有 I shall have.
 ‘Yau ɿyan wá ɿkwo ɿngo chí 有人話過我知 Some body has told me.
 Shí 是, hai 係, ɿwai 爲, ‘nái 乃 and tsoi 在 express to be.

EXAMPLES.

- Shí ɿngo lo 是我羅 It is I. Hai ɿní ɿmé 係你咩 Is it you? ɿwai
 ɿyan 爲人 It is a man (23). ‘Nái ch’ò lá 乃好喇 It is well. Tsoi
 uk, shéung 在屋上 It is upon the house. (24)

Shuk, ‘k’ü 屬佢 It is his.

Yam ɿk’ü hū 任佢去 Let him go.

Fong ɿko ɿtséuk, hū 放個雀去 Let go that bird.

‘Hü t’á tsò 許他做 Let him do it.

Fong ɿhá 放下 Let it down.

Fong ɿp’áu 放砲 Let off crackers.

The remaining Auxiliaries shall be treated under the head: Tenses.

3. We now arrive at a stage in the Chinese Grammar, where we lose all the beauties of western tongues without an adequate compensation. The immutable ideographic characters leave us to grope in the dark beyond the *simple future* and the *perfect tenses*. This difficulty is increased by the Chinese notions respecting elegance of composition, which frequently runs diametrically against a distinct expression of the tenses. The poverty and inflexibility of this peculiar tongue is, to the extreme dismay of the student, made up by redundancy.

NOTE 23.—ɿwai ɿyan tsz 爲人子 to be a son, i. e. to act the part of a son (frequently met with in the Classics.)

NOTE 24.—‘Hai 係 is frequently heard in Canton Colloquial; but is almost always combined with ch’ü 處 place, with which it forms a Preposition or an Adverb, e. g. ‘Hai ch’ü, to be in, or there; ɿm ‘hai ch’ü, not to be there or to be out.

*The Verb. The Tenses.*4. *The Present Tense.*

SINGULAR.

⁵Ngo 'sé 我寫 I write.⁵Ní 'sé 你寫 You write or thou writest.⁵K'ü 'sé 佢寫 He writes.

PLURAL.

⁵Ngo 'tang 'sé 我等寫 We write.⁵Ní 'tang 'sé 你等寫 You write.⁵K'ü 'tang 'sé 佢等寫 They write.*Plural of Punti Colloquial.*⁵Ngo tí² 'sé 我哋寫 We write.⁵Ní tí² 'sé 你哋寫 You write.⁵K'ü tí² 'sé 佢哋寫 They write.5. *1st Future.*⁵Ngo tséung 'sé 我將寫 I shall write.⁵Ngo pít, 'sé 我必寫 Do.⁵Ngo shí² pít, loi 我是必來 I shall (must) certainly come.⁵Ngo tséung man² chí 我將問之 I shall (will) ask him.⁵Ngo tséung loi 'yau 我將來有 I shall have some.Hau² loi tò² 後來到 He will be here.Tsz² kam í hau² pat, tsoi' sun' yan 自今而後不再信人 Henceforth I shall not again trust people.

Tséung loi pat, 'kòm tsok, lün' 將來不敢作亂 In future he will not dare to rebel again.

6. *2nd Future.*

The Chinese Language though admitting of constructions by which to express the Second Future Tense, the native scholar never dreams of framing so clumsy a sentence, as it would destroy all his notions of elegance of composition.

⁵Ngo tséung ts'ang 'shai sái' 'ngo ké' ngan 我將曾使徒我嘅銀 I shall have spent all my money.⁵Ní tséung loi 'pí sái' 'ní ké' ts'ín 你將來俾徒你嘅錢 You will have given away all your cash.

In the latter sentence the future past is only implied, not expressed.

*The Verb. The Tenses.*7. *Imperfect Tense.*

A variety of expressions have been advanced by former linguists as expressing the Imperfect tense; but there is certainly neither word nor construction which we could safely recommend as an accepted form for expressing that tense. In German and its cognate tongues the Imperfect tense stands either in relation to the Pluperfect or it is used as the tempus for historical narratives. In writing or speaking Chinese the Imperfect and Pluperfect tenses are sometimes indicated by the context, at other times they may be translated by the Perfect Tense.

8. EXAMPLES.

‘K’ü hū’ kwo’ 佢去過 May be translated: He went away, or he has left.

‘K’ü yap, úk, chí shí ‘ngo ‘í king ch’ut, mún 佢入屋之時我已經出門 When he entered the house, I had just left.

‘Shí chik, pát, ‘tím 時值八點 It was just eight o’clock.

Süt, ‘há shí ‘ngo fong ch’ut, 雪下時我方出 Just when snow was falling I went out.

‘K’ü kong ün shü tsak, ch’ut, kái 佢講完書則出街 When he had finished his discourse, he left the house.

Tsak, 則, fong 方, ts’oi 在, ching’ 正, ching’ kán 正間, ching’ tsoi’ 正纔 and other Adverbs, when preceded by a sentence expressing a past action, begin another in the Imperfect Tense. In Adverbial constructions, the Imperfect Tense is expressed by the Verb only.

EXAMPLES.

‘Ní ‘kí shí loi ní 你幾時來呢 When did you arrive?

P. C. ‘Ngo tsok, yat, loi lé’ 我昨日來喇 I arrived yesterday.

‘K’ü ‘kí shí ‘sz ní 佢幾時死呢 When did he die?

‘K’ü ts’ín ün ‘sz lá’ 佢前年死喇 He died the year before last.

Kan’ nín hò to kún ün ‘shéung king 舊年好多官員上京 A great many officers went to the capital last year.

‘Wong üt, k’í kung ‘tá ün’ shing 往月其攻打縣城 Last month he assaulted the city.

Shau ‘tò lok, 收倒咯 Received it; got it.

9. *Perfect Tense.*

The characters expressing the Perfect tense are in Punti Coll: ts’ang 曾, hiú 堯, liú 了, ‘í 已 and ‘í king 已經; kwo’ 過, lá’ 噯, lá’ 喇, lok, 咯, lo 囉 and lo po’ 囉啲 are affirmative and responsive particles expressing certainty in reply to questions.

The Verb. The Tenses..

EXAMPLES.

‘Ní shik, fán, ‘m ts’ang á 你食飯唔會了 Have you dined or not?

‘Ní k’é ‘lò ‘mò ch’ut, ‘mún ‘m ts’ang ‘mé 你嘅老母出門唔會咩
Has your mother gone out or not?

Hü ‘liú ‘hò ‘kan lo 去了好久囉 He has left a long time ago.

‘K’ü ‘í ‘king ‘sz 佢已經死 He has just died.

‘K’ü hü ‘kwo’ ‘mé 佢去過野 Is he off?

Hü ‘lá 去喇 Yes, he has left.

‘Ní ts’ang ‘mái yat, ‘pá tò ‘tsai ‘mò ‘ní 你會買一把刀仔冇呢
Have you purchased a small knife?

‘Mái lá 買喇 Yes, I have.

‘Ch’áu lok, 抄咯 I have copied it.

‘Hang ‘hiú 行曉 I have walked.

‘Ní k’é hok, ‘shang ‘hai ‘pín ch’ü’ ‘ní 你嘅學生係邊處呢 Where
is your pupil? ‘Tsau lo po’ 走囉 He has run away.

The characters used in books are pat, 畢, ‘í 已, ‘í ‘king 已經, k’é 既,
‘ün 完, ts’ang 曾, kat, 訖, ‘liú 了 &c.

EXAMPLES.

‘Kong pat, 講畢 when he had finished speaking.

‘Ts’ang shüit, 曾說 I have said.

Kí ‘kín, ‘chí 既見之 As he had seen it.

Pat, ‘king ‘kín, 不經見 I have not seen.

Mut, ‘yau ‘kín, ‘kwo’ 沒有見過 do.

Tsò’ ‘ün ‘kung 做完工 Has finished his work.

The monosyllabic character of the language makes it often necessary to use a number of synonymous words, in order to express oneself with emphasis, as:—‘Í ts’ang shüit, kwo’ ‘liú 已曾說過了 He has said so. With the exception of shüit, all the other characters denote the Perfect tense.

Íp, ‘king p’ái, ‘píng ‘kung ‘tá 業經派兵攻打 I have appointed soldiers to the attack.

B. Mí’ ‘shéung pat, lí’ 未嘗不利 Has not always been without gain.

Mí’ ‘shéung pat, ‘kò’m 未嘗不感 He is always affected by it.

Chéuk, ‘í ‘shéung ‘fau 着衣裳否 Has he put on his dress or not?

Mí’ ts’ang 未曾 No, he has not.

The Verb. The Tenses.

Some peculiarities are connected with the use of 'liú. As they chiefly occur in Mandarin Colloquial, I will quote a few sentences from Premare.

'Tá pán' 'i 'liú 打扮已了 I am now in full trim.

Shau shap, 'i 'liú 收拾已了 I have collected all.

T'á kiú' 'liú loi 他叫了來 I have called him.

'Lò shan tai' 'tám 'liú 老身大膽了 For an old woman I have much courage (I am very bold in accepting your favour.)

Pin' pat, p'á' t'á t'úi' 'liú 便不怕他退了 You need not fear he has (or will) retire.

Ché' yau' shí' nán' t'ai muk' 'liú 這又是難題目了 Also this is a Hak, fong 'liú 嚇慌了 He is frightened. [difficult theme.

'Yá fú' tò' kik' ch'ü' 'liú 也富到極處了 Wealth reached its utmost [limit.

'Yá pat, kwán 'ní sz' 'liú 也不關你事了 It is none of your business.

'Yá tséung tsau' kwo' tak, yat' 'tsz 'liú 也將就過得日子了 He will hereafter obtain a livelihood.

Yák, 'liú ché' ch'éung tái' fai 吃了這場大虧 After he has suffered so much reproach.

Kong ts'oi yák, 'liú ch'á 'liú 剛纔吃了茶了 I had just taken a cup of tea.

'Ní hū' 'liú hò' 'liú 你去了好了 You had just left, when &c.

'Liú 'liú 'yá m' 了了也未 Is it not yet completed?

'Liú 'liú 'liú 'chí shí' 'yau yat, sé p'á' 了了了只是有一些怕 Finished it is indeed; but I have some fear.

Shap' fan ying hung 'liú tak, 十分英雄了得 I take him to be a [giant.

Ché' tang lik' nang ü' ho 'liú tak, 這等力量如何了得 How are we able to estimate his talent?

'Liú pat, tak, 了不得 Unequalled, matchless.

The preceding examples sufficiently exhibit the various ways in which the word 'Liú is used.

10. *Pluperfect Tense.*

(see Imperfect tense.)

'Í shang yap, uk, shí' k'í peng' yan 'i king 'sz 'liú 醫生入屋時其病人已經死了 The patient had already expired, when the physician [entered.

Ping' tò' tsiú tik, shing 'i king fuk' hak, 'liú 兵到剿敵城已經復克了 The city had already been recovered, when succour arrived.

The Verb. The Tenses.

‘K’ü ‘hí .shan ko’ ‘shí ‘k’í ts’ák, ‘í ‘king ‘tsau ‘liú 佢起身個時其賊
已經走了 When he arose, the thieves had already decamped.

11. *The Infinitive.*

Where there is no inflexion of the Verb, there can also be no form, which we call Infinitive, present and past Participle. We must, in the absence of these changes of the Verb, endeavour to learn mechanically the various combinations that necessity has compelled the Chinese to form, in order to be able to express the tenses and all the niceties of western tongues. The Infinitive is expressed in the following examples:—

‘K’ü ‘ts’ing ‘ngo hü’ 佢請我去 He requested me to go.

‘Sai .shan 洗身 To bathe. ‘Wong 往 To go; ‘Loi 來 To come.

‘Ngo oi’ ‘sé 我愛寫 I wish to write.

‘Í chí’ 以致 and chí’ ‘í 致以 are sometimes used to give emphasis to the adject or the object for which a thing is given.

EXAMPLES.

B.—‘Ngo k’ap, ‘ü ‘í yung’ chí 我給汝以用之 I give it to you to
[use it.

‘Ng kiú’ séung’ .kung chí’ ü’ pí’ 吾叫相公致預備 I called you,
[Sir, to prepare.

‘Kwan ‘tsz oi’ .yan chí’ ‘í pò’ fuk, 君子愛人致以布福 The superior man loves mankind, in order to extend happiness among them.

‘Í yik, ‘t’á .wai .k’í lok, 以益他爲其樂 To benefit others is his
[delight.

12. The Present Participle is expressed in the following examples.

Ching’ .hang chí .kán, kún fú chí chí fán ‘chün ‘t’au 正行之間
官夫招之翻轉頭 Just whilst he was walking, an officer called him
[back.

Táp, .shün chí .shí, ‘k’ü ‘pá .ché tit, lok, ‘shui 搭船之時佢把遮
跌落水 Whilst going on board the ship, his umbrella dropped into the
[water.

Kín’ ‘k’ü ‘ní shí’ pit, oi’ ‘k’ü 見佢你是必愛佢 Seeing him, you must love him.

In many other sentences the Present Participle is implied of which we shall give more examples, when we come to the Adverbs of Time.

13. *The Passive Voice.*

The Indicative Mood of the Passive Voice is formed by kín’ 見, shau’ 受, tsò 遭, pí’ 被, .mung 蒙, and by the Prepositions ü 於, ü 于, wai’ 爲 &c.

The Verb. Passive Voice. The Conditional Mood.

EXAMPLES.

‘Ngo kín’ h́í p’ín’	我見欺騙	I am deceived.
‘Ní shau’ ́yan hoí’	你受人害	You have been injured.
‘K’ü tsò’ nán ́wai	佢遭難爲	He is troubled.
Pí’ k’ü’ ‘tá	被佢打	Struck by him.
‘Mung ́k’í káu’ fan’	蒙其教訓	Taught by him.
‘Mung ́k’í ho ́lín	蒙其可憐	Pitied by him.
Wai’ ‘ní ‘sho yik,	爲你所益	Benefitted by you.
Wai’ ́yan ‘sho ú’	爲人所惡	Hated by men.
Shí’ t’au k’é’ yé	是偷嘅野	They are stolen goods.
Hai’ ‘ní tsò’ k’é	係你做嘅	Made by you.
‘Hí ́ü ‘pí	欺於彼	Cheated by him.

偷

14. *The Potential Mood.*

The Potential Mood of the Passive voice is expressed by ‘ho 可.

EXAMPLES.

‘Ho oi’ k’ü	可愛佢	He may be loved.
‘K’ü ‘ho ́mung oi’	佢可蒙愛	He may be loved.
‘Ní kín’ sz’ ‘ho tsò’	呢件事可做	This affair may be done.

There is no peculiar form of expressing the subjunctive. We may sometimes conclude from the context that the sentence implies the subjunctive Mood; but the passages may often be translated differently.

EXAMPLES.

‘K’ü wá’ ‘ngo oi’ ‘ní	佢話我愛你	He says that I love you.
‘Ngo t’ing ́yan wá’ k’ü oi’ ‘ní	我聽人話佢愛你	I have heard people say that he loves you.

15. *The Conditional Mood.*

The Conditional Mood is expressed by the Conjunctions ́ü 如, yéuk₂ 若, ‘t’ong 倘, ‘t’ong 儻, ́yau 猶, kau 苟 and by their combinations. (22)

NOTE 22.—The preceding words are frequently used in a different sense, and the student will do well to pay attention to their transposition.

EXAMPLES.

Ú’ chí yéuk ₂ ‘kwai	惡之若鬼	He hates him as the devil.
Mok, yéuk ₂ sau tak,	莫若修德	Nothing like cultivating virtue.
Pat, ́ü ‘ho ́lín	不如可憐	Much better to have compassion on him.

The Verb. The Conditional Mood.

EXAMPLES.

B. L.—Yéuk, 'hò hang wai, tsak, pat, p'á' yan 若好行爲則不怕人
If you act well, then you need not fear men.

Yéuk, 'hí tak, shan tsak, mong² tak, 'hò 若起得身則望得好 If
able to get up, then we may hope for his recovery.

Yéuk, pat, 'ts'ang 'fi p'ong' 'ngo tsak, kam shí² pít, 'yau on lok, 若不
會誹謗我則今是必有安樂 I should have been at ease up to
this moment, had he not slandered me.

Ü 'yau p'ang kü'	如有憑據	If there be proofs.
Ü yéuk, fú' sz	如若父死	If your father were to die.
'T'ong yéuk, oi' 'k'ü	儻若愛佢	If (suppose) he loves him.
'T'ong yéuk, pat, 't'ing	儻若不聽	If he do not listen.
'Kau pat, káu'	苟不教	If not taught.
'Kwo yéuk, hai' 'kò'm	果若係噉	Indeed if it be thus.
'Shai sing' kwo' hai' shín' 'yé	使性果係善耶	If nature be good.
Yéuk, kí' 'ün tsun'	若既完竣	If the work be finished.
Yéuk, shí' ch'ut, lik,	若是出力	If he would exert himself.
Yéuk, 'in 'hang tsò'	若然肯做	If he would do it.
'Ká 'ü mí' tak, lí'	假如未得利	Supposing you could not make money, or gain nothing by it.

P'p' 'ü 譬如 For instance, suppose that.

'Yau yéuk, 猶若, 'yau ch'it, 猶設, ch'it, 'shai 設使, ch'it, wák,
設或 are all used in the sense of if, suppose, perhaps. As also, 'Tsung'
'kam yat, 'tò' 'pún 'hé'ng 縱今日到本鄉 Suppose he should to-day
arrive at his native place &c.

'Tsung' 'ín shíng' tik, 縱然勝敵 Suppose he were to overcome the
enemy.

'Ch'ü 'fi 非除 and 'ch'ü 'liú 除了 mean unless, and commence phra-
ses in the Conditional Mood.

Shü' 'ü 庶乎, shü' 'kí 庶幾 and mán' yat, 萬一 stand for perhaps.
Shü' 'ü 'ho 'yá 庶乎可也 It may perhaps do.

Mán' yat, 'shíng' sz' 萬一成事 He may perhaps finish the business.

'Hung 'hung 'ü 'yá 空空如也 Really awkward. 'Sün 'sün 'ü 'yá 恂
恂如也 Very faithful. 'Ü 'ü 'ü 'yá 與與如也 With singular gra-
'Yau 'yau 'ü 'yá 休休如也 With great equanimity. [vity.
Expressions like these frequently occur in the Four Books.

*The Verb. The Optative and the Imperative Moods. Adverbs.*16. *The Optative.*

is expressed by:—

巴不得 }
 巴 pat, tak, 巴不得 } Would that, and ün² 願, yuk² 欲, and iü² 要.
 恨不得 }
 Han² pat, tak, 恨不得 }
 巴 pat, tak, hü² 巴不得去 Would that I could depart.
 Han² pat, kín² k'ü 恨不得見 Would that I could see him.
 Ün² ní tak, p'ing on 願你得平安 I wish you enjoyment of peace.

17. *The Imperative Mood.*

P.—Is in most instances simply expressed by the Verb; as:—Hü² 去 Go!
 Be off! It is more emphatically expressed if we say Hü² lok, 去咯
 Be off! but absolute command would be 'Ní shí² pít, hü² 你是必去
 You shall, must go!

(On Person and Number see Pronouns.)

Many Verbs have by some Grammarians been put under the head of Auxiliaries, which are better treated under Adverbs and Prepositions.

16. *Adverbs.*1. *Adverbs of Place.*

Where? P.—'Ní pín ch'ü² 'ch'ü² ní 你邊處處呢 Where do you live?

'Ní 'hai pín yat, ch'ü² 'kü chü² ní 你係邊一處居住呢 Do.

Pín 'há ní 邊吓呢 Where?

'Ho ch'ü² ní 何處呢 At what place?

'Ho tí² fong 何地方 Where?

C. and Hakka D.—'Ná 'lí 那裡 and tsoi² 'ná 'lí 在那裡 Where?

On tsoi² 安在 Where?

Here. P.—'K'ü tsoi² 'ts'z 佢在此 He is here. Tsoi² 'ní ch'ü² 在呢處 It is here.

Tsoi² 'ní pín 在呢邊 Here, or at this place. 'Hai ch'ü² 喺處 [He] is here, there, is a very common expression.

C. D.—Ché² 'lí 這裡 and tsoi² ché² 'lí 在這裡, tsoi² 'ts'z 在此, 'ts'z ch'ü² 此處 and 'ü 'ts'z 於此 All mean here.

There. P.—'K'ü ko² pín 'ch'ü 佢個邊處 He lives there.

Ko² ch'ü² 個處 There. Where the Punti mix much with the Hakka we hear now and then 'ná pín ('nú pín) for there.

C.—'Ná 'lí 那裡, 'ná ch'ü² 那處, 'pí 彼, tsoi² 'pí 在彼, Koi fong 該方, 'ná 'sho tsoi² 那所在, 'ná ko² ch'ü 那個處 All mean there.

Adverbs. Adverbs of Place.

Whither, which way? P.—⁵Ní hū' pín ch'ü' ní 你去邊處呢

Whither are you going?

'Tsau héung' pín ch'ü' ní 走向邊處呢 Whither did he run?

Hither, this way. P.—⁵Loi ní ch'ü' 來呢處, Héung' ní ch'ü' hū' 向
呢處去, 'Tá ní t'íu lò' loi 打呢條路來 All signify—Go or
come this way.

C. D.—Chó' yat, ch'ü' 這一處 Hither. ⁵Loi ché' í 來這裡 Come
this way. Tò' 'ts'z 到此 and tò' 'ts'z ch'ü' 到此處 Come hither.

Thither, that way. P.—⁵Ní 'tá ko' t'í lò' hū' 你打個的路去 Go
thither, that way. Hū' ko' ch'ü' lok, 去個處咯 Thither he went.

C. D.—⁵Pí ch'ü' 彼處, héung' 'pí 向彼, 'ná yat, ch'ü' 那一處 All
signify thither.

Yonder. P.—Hai' ko' ch'ü' tso' 係個處坐 Yonder he is sitting.

C. D.—⁵Pí ngon' 彼岸 Yonder shore. ⁵Pí ch'ü' 彼處 Yonder place.

P.—Yau' pín hū' 右邊去 Go to the right.

'Tso pín hū' 左邊去 Go to the left.

Abroad.—Tsoi' ngoi' kwok, 在外國 He is abroad, in a foreign country.

Tsoi' ngoi' mín' 在外面 Outside.

Tsoi' ngoi' t'au 在外頭 Without; ngoi' pín. Outside.

Within.—Tsoi' uk, noi' 在屋內 He is within.

'K'ü hai' tsoi' ká 佢係在家 He is at home.

'M hai' 'ün 唔係遠 It is not far.

Hai' 'ün 係遠 It is far off.

Hai' kan' 係近 It is near.

'Hò kan' 好近 Hard by.

'K'ü 'k'í lap, 'hò 'ün 佢企立好遠 He stood aloof.

Round about.—⁵Chau wai 周圍 Round about, all round.

Aside.—Tsoi' p'ong pín 在傍邊 Aside.

Above.—⁵K'ü tsoi' lau shéung' 但在樓上 He is above (upstairs).

Tsoi' há' 在下 Below. T'ín shéung' t'í há' 天上地下 Heaven
above and earth below.

'Ts'ín hau' 前後 Before and behind. Mín' ts'ín 面前 Before one's
face. 'Ngán ts'ín 眼前 Before one's eyes. Han' pín 後邊 Behind.

Underneath.—Tsoi' kék, há' 在腳下 Beneath his foot.

'Yau shéung' 由上 From above.

Adverbs. Adverbs of Place.

Yau há² í¹ shéung 由下而上 Come up from below.

Ts'in loi 前來 Come from before.

Hau² pín loi 後邊來 To come from behind.

Héung² shéung² pín 向上邊 Upwards.

„ há² 向下 Downwards.

„ ts'in 向前 Forwards.

K'ü 'chün t'au 佢轉頭 He went back.

Héung² hau² pín 向後邊 Backwards.

„ tung 向東 Eastward.

„ sai 向西 Westward.

„ pak, 向北 Northward.

„ náu 向南 Southward.

Tsoi² noi² 在內 Inward.

Noi² mín² 內面 Do.

Héung² ngoi² 向外 Outward.

Ngoi² mín² 外面 Do.

P.—Tsoi² pín ch'ü² loi ní 在邊處來呢 Whence do you come?

Ts'ung pín t'ín lò² loi ní 從邊條路來呢 Whence do you come?

C.—Ts'ung 'ná 'í loi 從那裡來 Whence do you come?

Yau ho ch'ü² 由何處 Whence?

Tsz² ho tí² 自何地 Do.

Yau ho í tak, 由何而得 Whence did you get it?

Ts'ung 'ná ch'ü² 從那處 Whence?

Lí 'ts'z 離此 Gone hence.

Hü² kwo² 'pí 去過彼 Gone hence. 'Ts'z 'wong 此往 To go hence.

Hü² pá² 去罷 Gone. P. Ts'ung ko² ch'ü² 從個處 Thence. Ts'ung

'pí 從彼 Thence.

C.—Ts'ung 'ná ch'ü² 從那處; ts'ung 'ts'z 從此; yau 'pí 由彼 do.

Héung² 'pún héung 向本鄉 Homeward.

Yau ch'ü² 'yau 有處有 Somewhere there are some.

Pat, lun ho ch'ü² 不論何處 Any where.

Ts'ui ch'ü² 隨處 Everywhere.

Mò ch'ü² 無處 Nowhere.

Ch'ü² ch'ü² 處處, kok, ch'ü² 各處, mò ch'ü² pat, tò² 無處不到,

Adverbs. Adverbs of Place and Time.

ch'ü' ch'ü' 'yan 處處有 Everywhere.

Pat, lun ho ch'ü' 不論何處, pat, k'ü ho ch'ü' 不拘何處 Where-soever. 'Wong loi 往來 To and fro. Hü' loi 去來 do. 'Shéung lok₂ 上落 Up and down. 'Shéung lok₂ p'ing on 上落平安 Ascending and descending may you enjoy peace. Tsoi' ts'z, tsoi' 'pí 在此, 在彼 Here and there.

2. *Adverbs of Time.*

When shí 時, Shik₂ fan' chí shí 食飯之時 When they were dining.

'Ní k'í shí 'shéung king 你幾時上京 When do you go to the capital? Pat, lun ho shí 不論何時 Whenever, whensoever. [pítal?

'Shing ting chí shí 成丁之時 When he attained to puberty.

'Kam yat₂ 今日 To-day; kam t'in 今天 do.

'Kam 'mán 今晚 This evening. kam yé' 今夜 To night.

'Ming yat₂ 明日 To-morrow. 'Ming t'in 明天 do.

'Ming 'tsò 明早 Early to-morrow morning.

Hau' yat₂ loi 後日來 Come the day after to-morrow.

'Ming chiú' 'tsò hū' 明朝早去 Depart early to-morrow morning.

Tsok₂ yat₂ 昨日; 'wong yat₂ 往日 Yesterday.

'Ts'in yat₂ 'sz 前日死 Died the day before yesterday.

Tsok₂ 'mán 昨晚 Last evening. Tsok₂ yé' 昨夜 Last night.

'Kam chiú' 'tsò 今朝早 This morning.

'Chiú' 'tsò 朝早 In the morning. 'Mán t'au 晚頭 At night.

Há' 'ng 下午 Afternoon. 'Shéung 'ng 上午 Forenoon.

Ching' 'ng 正午 12 o'clock. 'An chau' 晏晝 Noon.

'Chung yé' 中夜 Midnight. 'Kam shí 今時 Now a days.

'Ts'z shí 此時 This time. Tò' kam yat₂ 到今日 To this day.

Chí' kam yat₂ 至今日 Until now.

'Nong yat₂ 曩日 The other day. kák, yat, yat₂ 隔一日

Every other day. 'Wong 'lai pái' 往禮拜 Last week.

'Ts'in yat, ko' 'lai pái' 前一個禮拜 A week ago; a week since.

Hau' yat, ko' 'lai pái' 後一個禮拜 After one week.

Hau' pát, yat₂ 後八日 A week hence.

'Ts'in 'léung ko' 'lai pái' 前兩個禮拜 A fortnight ago.

Pat, 'kau 不久 A short time ago.

Adverbs. Adverbs of Time.

Tsám² shí 暫時 A short, a little while. Kan² yat² 近日 Recently.
 'Hò 'kau 好久 Long ago. 'Í 'kau 已久 do. Chau² shí 晝時
 Day time.

Yat² kán 日間 By day. Yé² kán 夜間 By night.

'Shing yé² 成夜 The whole night. 'Mán hak² 晚黑 Late, dark.

B.—Kam shí 今時 Now, at present. 'ín² tsoi² 現在, ín² kam 現今 do.

C. D.—Kam í 今而, muk² há² 目下, tong² kam 當今, kam fú 今夫 all signify now, at present.

Ching² kam 正今 Just now.

P.—Tsík, hák, 即刻, hák, há² 刻下 and tsik, shí 即時 Immediately.

C. D.—Lap² hák, 立刻, ts'ui shí 隨時, tang shí 登時, tsik, ín 卽然 &c. immediately. 'Tang yat, shí 等一時 Wait a little. Mán² mán² 慢慢 By and by.

P.—Kí shí 幾時 How soon? Yat, t'ing tsau² hū² 一聽就去 As soon as he heard it he departed. B.—Yat, king 一經 As soon as.

'Tsò 早 Early. 'Tsò, shan 早晨 do. T'ai² 'tsò 太早 Very early.

Shéung² 'tsò 尙早 Still early. Suk, yé² 夙夜, chiú 'mán 朝晚, 'tsò 'mán 早晚, chiú tsik, 朝夕 All signify morning and evening; early and late.

P. C.—Hai² 'ho án² 係好晏 It is very late. 'Hí, shan án² 起身晏 He rises late. 'Tsò tak, tsai² 早得嚟 Too early.

'Hang fái² tì² 行快的 Go quickly. 'Tsò shí loi 早時來 Come be times. Kan² loi 近來, kan² yat, 近日, mí² 'kau 未久, mean recently, of late. 'Ts'ung ts'in 從前, héung² 'sín 向先, ts'in shí 前時, tsik, shí 昔時 and 'í ts'in 以前, signify formerly.

'Mò 'chí mò chung 無始無終, 'wing 'ün 永遠 Eternally, infinitely.

'Kú shí 古時, sik, shí 昔時 Anciently, of old.

'Tséung loi 將來, 'ts'z hau² 此後, hau² loi 後來, tsz² hau² 嗣後 denote hereafter.

Héung² loi 向來, ts'ung loi 從來, ngat² kam 迄今, tò² 'ts'z 到此 Hitherto, until now, even till now.

'Kam 'í loi 今以來, kam 'í hau² 今以後, tsz² 'ts'z 'í hau² 自此以後 signify—hereafter, hence forward.

Hau² loi 後來, tséung loi 將來 Afterwards, in future, for the future.

Adverbs. Adverbs of Number and Order.

‘Í king 已經 Already. Yip₂ king 業經 do. Mí² ts’ang 未曾 Not yet. Mí² ts’ang hò 未曾好 Not yet well. P.—Toi² kam 迄今, toi² k’ap₂ kam 迨及今 Till, until now.
 B.—‘Íat₂ ü 達於, ngat₂ ü 迄於, k’ap₂ 及 and chik₂ chí² 值至 until.
 P. C.—Lun₂ lau 輪流 Alternately. Lun₂ lau hon² ‘shau 輪流看守 To watch in turns.

3. *Adverbs of Number and Order.*

Tai² yat, 第一 First. Chí² sín 至先; chí² ch’o 至初; tsui² sín 最先 do. Yat, loi 一來 Firstly. Í loi 二來 Secondly.
 Ün tán² 元旦 New year’s day. Ün sín 元年 The first year of the Ch’o kín² 初見 The first interview. [reign of a sovereign.
 Tai² yat, pan 第一品 The first official rank.
 Mang² chung² kwai² 孟仲季 First, second and third of a series.
 ‘Ch’ung² tsz 冢子 The first born son.
 ‘Shau ‘mí 收尾 The last. Pat, king 畢竟 At last, after all.
 Chí² to 至多 At most. Chí² ‘siú 至小; tsui² ‘siú 最小 At least.
 Yat, ts’z’ 一次; yat, ‘úi 一回; yat, ‘shí 一時; yat, tsò 一遭
 Once, ‘Tá yat, ‘há 打一吓 Strike it once.
 P.—Loi sz’ ‘há 來四吓 Come four times.
 Shò² ts’z’ 數次 Several times. ‘Kí fán 幾翻 do.
 ‘Hò to, ‘úi 好多回 Many times, often.
 Hü² ‘kí to, ‘úi ní 去幾多回呢 How many times did he go?
 Hü² ‘sám ts’z’ 去三次 Went three times.
 ‘Tá to yat, ‘há 打多一吓 Strike him once more.
 Yau² hü² 又去 Go again. Tsoi² hü² 再去 do.
 Lün² shüt, 亂說; lün² ‘kong 亂講 To talk at random.
 Ch’ut, yap, pat, chai² ‘yá 出入不制也 To go in and out at random.
 ‘Sín ‘shí 先時 Before. Tsui² sín fung² ‘tsau 最先封酒 Offer wine [first.
 ‘K’ü tso² ‘ngo p’ong pín 佢坐我旁邊 He sat on my side or next to me.
 ‘In hau² 然後; hau² loi 後來; ‘mí hau² 尾後 Signify afterwards.
 Lun₂ Lau 輪流 By turns. Ts’z’ tsü² 次序 In order, seriatim. Ts’z’ tai² 次第 In order, regularly.
 Yat, yat, —— One by one.

Adverbs. Adverbs of Quality and Extension.

Lün' tsò² 亂做 To do things confusedly.

Kák, yat, yat, loi 隔一日來 Come every other day.

'Múi tai' í yat, 每第二日 Every other day.

'Múi yéung² 每樣 Of every kind.

'Múi yat, yéung² 每一樣 One of each kind, distinctly. [together.

₃Tung, 'mái 同埋; kung², 'mái 共埋; hòp, kung² 合共 Collectively.

₃Fong 方, tsau² 就 and sú² 遂 Signify thereupon; whereupon; wan

₃wan 云云 &c., and so on, and so forth.

4. *Adverbs of Quality and Extension.*

P.—To 多 Much. To, tí 多的 More. Ká, tí, t'im 加的添 Add a [little more.

₃Ü 'ts'z kòm' to 如此咁多 As much as this. ₃Ü ní tí kòm' to 如
呢的咁多 do. Sham² 'hò 甚好 Very well. Shap₂ fan 'hò 十分
好 Perfectly well, thoroughly good.

'Hò pat, séung, t'ung 好不相同; Ch'á tak, 'ün 差得遠; and tái²
fan pít₂ 大分別 signify Very different.

Shap₂ fan to, 'ngan 十分多銀 Very much money.

Pat, lun² to 'shíú 不論多少 No matter how many (how much).

₃Ngan pat, kau' 銀不够 Not money enough.

₃'M 'shai to tik, 唔使多的 Require no more.

Tuk, íú' yat, ko' 獨要一个 Only require one.

Tuk, 'k'ü loi 獨佢來 Only himself came.

Shap₂ fan 'lang 十分冷 Quite cold.

Ch'á pat, 'ün 差不遠 Almost the same.

Ch'á pat, to 差不多 Do.

Kí, 'ú 幾乎; shü' 'ú 庶乎; shü' kí 庶幾 Almost, nearly.

Shéung² há² yat, yéung² 上下一樣 Nearly the same.

₃Tséung kan² 將近 Nearly, close to.

'Pí kau' kwo' 'k'ü 'yau to 俾够過佢有多 He gave him abundantly.

'Pí kau' kwo' 'k'ü 俾够過佢 Gave him sufficiently.

B.—Í' shéung, chí, 'lang, wai 異常之行爲 He acted extraordinarily.

Kík, 'mí 極美 Extremely fine.

Ká' kò tak, tsai' 價高得躋 Exorbitant price.

Kwai' tak, tsai' 貴得躋 Do.

*Adverbs. Adverbs of Quality and Manner.*5. *Of Quality and Manner.*

- Tsò² kwo' 'hò 做過好 Done well.
- ⁿN̄go ɕam ʃhí 'hò 我今時好 I am well now.
- ⁿN̄go ɕ'm tsz² ɕín 我唔自然 I am not very well.
- Tsò² ɕ'm chéuk, 做唔着 Not well done.
- Pit₂ yéung² tsò² 別樣做 Do it otherwise.
- It₂ ɕam 'séung 熱心想 Earnestly wished it.
- 'Han ɕ'au 'k'ü 懇求佢 Earnestly entreated him.
- Tsut, ɕín hü' 卒然去 He left suddenly.
- Shik, tsz² pat, ɕham 識字不深 Indifferently acquainted with letters.
- 'K'ü kòm ɕam hü' 佢甘心去 He went willingly.
- 'K'ü ɕon ɕín 'sz 佢安然死 He died peaceably.
- ɕTò ɕín kiú' 'k'ü 徒然叫佢 I called him in vain.
- ⁿNgau ɕín ü² chéuk, 'k'ü 偶然遇着佢 Met him accidentally.
- Shik, ɕín kwo' 'k'ü 適然遇佢 Passed him by chance.
- 'P'o to 頗多 Rather much. 'P'o chí yat, i' 頗知一意 Know rather little. 'P'o 'p'o 'hiú tak, 頗頗曉得 Understands a little of everything. 'P'o ɕnang 頗能 Rather able.
- 'Kan kau' 'shai 僅够使 Scarcely enough for use.
- Tái² k'oi² 大概 Generally. On the average.
- Tái² pún' hai² 'ts'ò 大半係草 It is chiefly grass.
- Tak, 'hín 特遣 Especially sent.
- Tak, ɕloi 特來 Came on purpose.
- 'Tá lò² ɕloi 打路來 Came by land.
- Táp, ɕshün ɕloi 搭船來 Came by ship.
- ɕLun ɕlau 'shau ɕkang 輪流守更 Watch by turns.
- Tsím² tsím² 漸漸 Slowly, gradually, by little and little.
- Fái² tik, 'hí shan 快的起身 Rise quickly.
- Ts'uk, hü' 速去 Go quickly, Tsik, ts'uk, 卽速 Instantly.
- ɕT'au ɕ't'au shí² 'há 偷偷試吓 Just try it secretly.
- ɕT'au 'tsau 偷走 To steal away; to go away stealthily.
- Fat, ɕming fat, mít, 忽明忽滅 Appearing and disappearing suddenly.
- ɕÜ 'ní kòm² pák, 如你咁白 As white as you.
- ɕSz ɕh'ün 私傳 To communicate it secretly.

Adverbs. Adverbs of Comparison, Indication and Interrogation.

Yau toi² 'iin yan 柔待遠人 To act benignly towards strangers.

Yau in toi² 'kü 柔然待佢 Treat him gently.

K'éung 'ts'éung chí 強搶之 Take it forcibly.

Kòm² 'ün 咁遠 So far! kòm² kan² 咁近 So near!

6. *Of Comparison.*

K'ü hai² yat, yéung² 佢係一樣 They are the same.

Kòm yéung² tsò² tak, 噉樣做得 In this manner it will do.

Yat, yéung² 'hò 一樣好 Equally well.

Wák² 'ché 'm hai² 或者唔係 Perhaps (probably) not.

Ü 'ts'z kòm² hák, 如此咁黑 As black as this.

Chung 'tang 'ché 中等者 Tolerably, middling.

Tséung² 'ts'z 像似; 'hò 'ts'z 好似, As it were, like.

7. *Of Indication.*

C.—Sing 'liú k'éuk, shí² yat, mung² 醒了却是一夢 When he awoke, lo! it was a dream.

B.—K'éuk, tsoi² 'ts'z 'í 却在此矣 Behold, he is here.

Shí² tsoi 視哉 Behold! 'Mi tsoi 美哉 How beautiful!

'Tai yat, 'há 睇一吓 Look but here!

8. *Of Interrogation.*

The following sentences are all Book language.

Yan ho 'tá 'k'ü 因何打佢 Why do you strike him?

Wai ho pat, 'sé tsz² 為何不寫字 Why do you not write?

Ün ho pat, hoi tán 緣何不開單 Why did you not make out the ac-
[count?]

Ho kú² 何故 On what account? Ü ho 如何 How? Ho ü 何如

K'í 'ho ho tsoi 其可何哉 How will this do? [do.]

K'í ü chí ho 其如之何 How will that do?

Ü chí noi² ho 如之奈何 What is to be done?

Ü wai ü 'ts'z 胡爲於此 How is this?

Ü nang tong chí 惡能當之 How can one endure this?

Ü tsuk, 'kong tsoi 烏足講哉 How is it worth speaking of?

Hot pat, lau chü² 'k'ü 曷不留住佢 Why did you not detain him?

Hòp² kwai 'ü loi 盍歸乎來 Why should we not return?

Hai 'yau ts'in tsoi 奚有錢哉 How has he any money.

Adverbs. Adverbs of Interrogation Affirmation and Negation.

Mok₂ fi 'ní hìng 'ú 莫非你兄乎 Was it not your brother?

'Hí 'yau 'ts'z 'lí 'ú 豈有此理乎 How can there be such a principle?

'Hí 'lí 'ü 'ts'z 'ú 豈非如此乎 Is it not so?

P.—'M hai² 'kòm yéung² 'ní 唔你噉樣呢 It is not so?

'Hí 'yau 'ts'z 'lí 'ú; mok₂ fi 'ü 'ts'z 'ú and similar phrases are rhetoric questions, implying the affirmative: there is no such principle; and: yes, it was so.

B.—'In 'lí 'yan í 焉離仁義 Why forsake benevolence and justice?

'In 'chí 'chí 焉知之 How do you know it? [cape?]

'On 'nang 't'üt, 'shan 'tsoi 安能脫身哉 How will they be able to es-

P.—'Kí 'shí 時幾 When? 'Kí 'kau 幾久 How long?

'Kí 'to 幾多 How much?

C.—'Shí² 'ná ko' tik, uk, 是那個的居 Whose house is it?

'Cham yéung² 怎樣 (P.—'Tím yéung² 點樣) In what manner?

'Cham 'mo 'hò 'ní 怎麼好呢 How will that be well?

K'énk, 'cham 'liú 却怎了 How is it now?

'Cham 'mo hon' tak, ch'ut, 怎麼看得出 (P.—'Tím 't'ai tak, ch'ut, 點睇得出) How will you find that out?

P'á' 't'á' 'cham tik, 怕他怎的 Why should we fear him? [traces?]

'Cham noi² 'mò 'tsung tsik, 怎奈無踪跡 How is it that there are no

9. *Of Affirmation and Negation.*

Shí² 'yá 是也 Yes, so it is. P.—'Chan hai² 'kòm yéung² 真係噉樣

Indeed it is so. Shat₂ 'shan hai² 'k'ü 實首係佢 Indeed (truly) it is

he. 'Teng² 'ín 定然 Undoubtedly. 'Kwo 'ín 果然 Truly.

'Ts'ín mán² 千萬 By all means. Pít, 'ín 必然 Assuredly.

'Mò 'í 無疑 do. B.—'Kú' 'ín 固然; 'tün' 'ín 斷然 do.

Tsò² pat, 'loi 做不來 It cannot be done.

Pat, yat₂ 不日 Not many days. Pat, 'ín 不然 Not so.

Pat, 'ho pat, 不可不 It cannot be avoided,

Pat, 'wai 不惟; pat, 'chí 不止; P.—pat, tuk₂ 不獨; pat, 'tán² 不但; pat, 'ch'í' 不啻 and pat, 'chí 不只 signify *Not only*.

Pat, fát, 不法 Lawless. Pat, liú² 不料 Unexpectedly. Pat, kok, 不覺 Imperceptibly. Pat, yéuk, 不若 Nothing better than.

Pat, 't'ai 'ch'é shüt, 不題且說 Did not detail it, but [and] said &c.

'Pún 'mò 'chí 本無之 Originally there is nothing of the kind.

Adverbs. Adverbs of Conjunction and Disjunction.

- B. Fí 'ín yán pat, 'ho 非賢人不可 None but a virtuous man will do.
 Fí 'pún fan' chí sz' 非本分之事 It is not your business.
 „ fát, pat, tsok, 非法不作 Do not commit an unlawful act.
 Mok, tái' 'ü t'in 莫大於天 Nothing greater than heaven.
 „ tái' chí kung 莫大之功 Unsurpassed merits.
 „ kwo' 'ü sz 莫過於斯 Nothing greater than this.
 „ fí 'sé ts'o' 莫非寫錯 Have you not written it wrong?
 Mut, yat, yat, hán 沒一日閒 Not one day leisure.
 Yat, ko' 'yá müt, 'yau 一個也沒有 I have not one of them.
 'Mò shát, ká' 無實價 No fixed prices.
 'Mò yung' kwá' lü' 毋用掛慮 Do not trouble yourself about it.
 Fat, 'ü 'ts'z 弗如此 Not like this.
 'Mí shéung 靡常 Uncommon.
 'l'in meng' 'mí shéung 天命靡常 Heaven's decrees are not un-
 [changeable?]
 P.—Mí' ts'ang 未曾, Not yet. Mí' loi chí sz' 未來之事 Future
 events. 'Mong 罔; 'mong 亡; 'mò 无; 'mí 微; and 'p'o 叵 (the re-
 verse of 'ho 可) are negatives chiefly occurring in ancient writings.
 Tsüt, 絕; tün' 斷; mán' 萬; tsít, 切; küt, 决; 'tsung 總; tái' 大;
 and 'hò 毫 when followed by the negatives pat, 不, 'mò 無 &c., an-
 swer to our absolutely [not]; entirely [not] and other words expressing
 intensity of assertion.
 Yat, tí 'm fan pít, 一的唔分別 Not the slightest difference.
 'Yau 'mò 有無 To be and to be not, to have and to be destitute of, and
 other words of opposite signification shall be treated separately.

10. *Of Conjunction and Disjunction.*

- Ham' páng' lán' 'tò hai' lün' 喊嗶冷都係亂 They are altogether
 in confusion.
 Hòp, 'mái tsò' 合埋做 Do it jointly.
 'M 'hò lün' tsò' 唔好亂做 You must not do it confusedly.
 Mák, hoi 擘開 Break it assunder.
 Mák, lán' 擘爛 Tear it assunder.
 Kák, hoi 't'ung 'k'ü 'kong 隔開同佢講 To speak to each separately.

11. *Of Conclusion.*

- P.—Shau 'mí 收尾 At last, in the end; lastly.

Adverbs. Prepositions.

B.—Pat, 'king 畢竟 Finally, at last, after all.

'Tsong, chí 總之 In short, In a word.

Prepositions.

About, round about. 'Chau, 'wai 周圍. 'Chau, 'wai 'yau 'fo 周圍有火 There is fire round about us.

About, nearly. Tái, 'yéuk, 大約; 'ch'á pat, to 差不多; 'ch'á pat, 'ün 差不遠, lí pat, 'ün 離不遠, and shéung, 'há 上下.

Tái, 'yéuk, hai, 'kóm 大約係嘅 It is about that.

Shéung, 'há kóm, 'hung 上下咁紅 About as red.

'Ní 'léung kín, 'ch'á pat, to 呢兩件差不多 These two pieces are about the same.

About, concerning. K'ap, 及. Lun, 'k'ap, 'ní 論及你 To speak about (concerning) you.

'Kong k'ap, 'k'ü 講及佢 To talk about him.

Lun, 'yan 論人 To talk about men. Chi, 'ü 至於 Concerning, respecting, about, is only used in the literary style.

'Yéuk, yat, pák, tái, 'ün 約一百大員 About one hundred dollars.

'Tséung hü, 將去 About to depart. 'Tséung 'sz 將死 About to die.

Kan, 'ng, shí 近午時 About noon.

Above 上 Shéung, 'Tsoi, 'ní ké, 't'au shéung, 在你嘅頭上 Above your head.

Hai, 'ní 'sho pat, k'ap, 係你所不及 Above your capacity.

Yat, 'má 'yau, to 一碼有多 Above one yard.

Pat, kwo, yat, ch'ek, kò 不過一尺高 Not above one foot high.

'K'ü tsoi, 'lau shéung, 佢在樓上 He is above (upstairs).

According to, Chiú, '昭. Chiú, 'ní 'sho 'kong 照你所講 According

Chiú, lut, fát, 照律法 According to law. [to what you say.]

'Í 'ín 依言 According to your word.

On, 'p'ang kü, 按憑據 According to evidence.

'Ü ün, 如願 According to your wishes.

'Ü ling, 如令 According to order.

'Ying kau, 'kw'ai 'kü 仍舊規矩 According to former usage.

Hòp, 'lí 合理 According to reason.

Accross. 'Wáng kwo, 't'in 橫過田 Went accross the field, or 'Tá

'wáng kwo, 't'in 打橫過田 do.

Prepositions.

After, 跟尾. 'Yau ɕyan kan 'ngo 'mí 有人跟我尾 There is some body coming after me.

B.—Yan hák, luk, tsuk, í tò' 人客陸續而到 The guests arrived one after the other.

'K'ü hau' ɕng hü' 佢後吾去 He departed after me.

Against. Yik, 逆, ngák, 逆. Ngák, 'shui 逆水 The current is against us. 'Ngo 'tang tsok, yat, 'yau ngák, ɕfung' 我等昨日有逆風 Yesterday the wind was against us.

'K'ü shí, shí ngák, 'ngo 佢時時逆我 He is always against me.

Along. ɕTs'ung 從. ɕTs'ung tái, kái, ɕí ɕhang 從大街而行 Go along the principal road. Hing tái, 'p'úi ɕhang 兄弟偕行 The two brothers went along together.

Along implied in the following sentence. 'Ngo kái 'ní ch'ut, hü' 我偕你出去 I will go along with you.

P.—Amid, amidst. Chung 中. 'K'ü tsoi' 'ní ké' ɕp'ang 'yau chung tso' 'há lok, 佢在你嘅朋友中坐吓咯 He sat amidst your friends, or he seated himself among your friends.

Among, amongst. Chung 中 and chung kán 中間. 'Ní chung 'yau tsok, lün' ké' ɕyan 你中有作亂嘅人 There are rebels amongst you.

'Yau 'm 'hò ké' tsoi' noi' 有唔好嘅在內 There are some among them which are not good.

Chung kán 'yau hak, ké', pák, ké' k'ap, ɕwong ké' 中間有黑嘅、白嘅及黃嘅 There are some black, white and yellow ones among them.

At, tsoi' 在. Tsoi' ká 在家 At home. Ín' tsoi' 現在 At present.

Tsoi' king ɕshing 在京城 At the capital.

Í ká shik, fán' 而家食飯 At dinner.

Before. ɕTs'in 前. 'Tá chéung' chí ɕts'in 打仗之前 Before the war.

'T'in tí, chí sín 天地之先 Before heaven and earth.

'Sín kwo' 'ní 先過你 Before you. ɕTs'in yat, 前日 The day before yesterday;

ɕTs'in hau' 前後 Before and after (speaking of space). 'Sín hau' 先後 Before and after (is chiefly applied to time).

Behind. Hau' 後 and hau' pín 後邊. 'K'ü 'k'í lap, tsoi' 'ngo hau' pín 佢企立在我後邊 He is standing behind me.

'K'ü hau' pín ɕloi 佢後邊來 He is coming from behind.

Below. Há' pín 下邊. Tsoi' uk, há' pín 'yau 'tsau ɕfong 在屋下邊有酒房 There is a wine cellar below the house.

Prepositions.

‘Ni fài² shek² há² ‘yau ‘ch’ung lui² 呢塊石下有蟲類 There are insects beneath this stone. Tsoi² kung há² ‘yau kau² k’ü 在宮下有溝渠 There is an aqueduct beneath the place. ‘Ngo tsoi² k’ü ké² ‘f’ong pín tso² há² 我在佢嘅旁邊坐下 I seated myself beside him.

Besides, ling² ngoi² 另外, Ch’ü ‘liú 除了 Exclusive of. ‘Wan ‘yau 還有 Still more. Ling² ngoi² ‘yau ‘kí kín² 另外有幾件 There are a few things besides.

Between, Chung kán 中間. ‘Léung shán chí kán 兩山之間 Between two mountains.

Betwixt, Chung 中, kán 間. ‘Léung nán chí chung 兩難之中 Betwixt two evils. ‘Shang ‘sz chí tsai² 生死之際 Betwixt life and death.

Beyond, kak, ngoi² 格外. Kak, ngoi² chí yan 格外之恩 Favor beyond measure. Kwo² hán² 過限 Beyond the fixed time.

Pat, ngoi² ‘ú ‘ts’z 不外乎此 Not beyond this. Fát, ‘sho pat, k’ap² 法所不及 Beyond the reach of law.

By, ‘í 以. Mán² mán² pát, ‘ho 萬萬不可 By no means. ‘í tak, fuk² yan 以德服人 To subdue people by virtue.

‘Yau ‘ts’z ‘mún ch’ut, hū² 由此門出去 Go out by this door.

Yung² ‘ho fong fát, ní 用何方法呢 By what means?

Pí² ‘ní hoí² 被你害 Injured by you. Lun² kan mái² 論斤賣 To sell by the catty. Léung kan ‘tau 量斤斗 To measure out by pecks.

Yat² kán 日間 By day. Yé² kán 夜間 By night. Púi² shü 背書 To say by heart (lit. to turn the back to the book, as is the custom among the Chinese.)

By reason of ‘Yan ‘ts’z chí kú² 因此之故 一故

Because of ‘Yan ‘ní ün² han² 因你怨恨 Because of your hatred.

On account of ‘Yan ‘ní púi² yik² 因你背逆 On account of your ob-
[stinacy.]

By dint of—‘í ‘kan shan² kau² meng² 以謹慎救命 By dint of care he saved his life.

Concerning, Lun² k’ap² 論及, Lun² k’ap² k’ü 論及佢 Concerning him.

Down, ‘Há 下. ‘Há shán 下山 Down the hill. ‘Há lau 下樓 Down stairs.

Contrary to. Pat, hòp² tò² lí 不合道理 Contrary to right principles.

Prepositions.

‘M hòp, 唔合意 Contrary to one's inclination. ‘Fán sing’ 反性
Contrary to nature.

During, kán 間, shí 時. ‘Kong shü chí kán 講書之間 During
the lecture.

‘Ngo chü tsoi’ Héung ‘kong chí shí 我住在香港之時 During my
stay at Hongkong.

Except, Ch’ü 除. Ch’ü ‘ts’z chí ngoi’ 除此之外 Except (except-
ing) this.

For, instead of. ‘K’ü toi’ ‘ngo ‘shéung king 佢代我上京 He will
go for me to the capital.

For, because of, ‘Yan ‘ts’z chí kú’ 因此之故 For this reason.

Wai’ nü ‘tsai ‘sz huk, 爲女仔死哭 He cries on account of the daughter.

For the sake of. Wai’ lí 爲利 For the sake of gain. [of his daughter.

From, Yau 由, tsz’ 自, ts’ung 從.

Tsz’ Héung ‘kong chí’ shang shing 自香港至省城 From Hong-
kong to Canton.

Yau kan’ k’ap, ün 由近及遠 From the near to the remote.

Tsz’ kú ‘í loi’ 自古以來 From of old. Ts’ung fát, kwok, ‘í loi 從

法國以來 From France. Yau ‘kí ‘í yau ‘yan ‘í 由已乎由人

乎 Does it come from yourself or from others.

Tsz’ ‘wong ‘í hau’ 自往而後 From the time he left and afterwards.

In, Tsoi’ 在, noi’ 內. Tsoi’ shing 在城 In the town. Tsoi’ ‘shui noi’

在水內 In the water. Tsoi’ fá ün 在花園 In the Garden.

In consequence of, Yan 因. Yan ‘lang kú’ ‘ngo ‘tang kái peng’ 因

冷故我等皆病 In consequence of the cold we were all sick.

In spite of. Ngák, fú’ ts’an, ké’ meng’ ‘í shang 逆父親嘅命而行

He did it in spite of his father's command.

Into, Yap, noi’ 入內. Yap, ‘lò ‘shü lung noi’ 入老鼠竈內 Got

into a rat hole. Ts’ing yap, noi’ 請入內 Please enter [into the room].

Yap, ‘lū fong 入裡房 Went into the room.

Cham ‘shui yap, kong 斟水入缸 Pour the water into the jar.

Fong’ lok, lám noi’ 放落籃內 Put [it] into the basket.

In virtue of, P’ang 憑. P’ang ‘tán chí ngan 憑單支銀 The mo-
ney shall be paid in virtue of the cheque.

Near. Kan’ 近, ‘í 邇.

Prepositions.

Ḳü chü² kan² 'kau lung shing 居住近九龍城 He lives near Kau-
'Tín kwok, 'í 'í 天國邇矣 The Kingdom of heaven is near. [lung.

Substitutes for kan² are:—Ts'an and ts'ik, 親, 戚 which signify near in relationship; The opposite of which is sho 疏 signifying that which is distant in relationship.

Of, Chung 中. 'Ngo p'ang 'yau chung, 'ní hai² chí² 'hò ké² 我朋友中你係至好嘅 Of all my friends you are the best.

Kan² loi 近來 Of late. 'Í ü 'siú fá² 易於消化 Easy of digestion.

'Kong k'ap² 講及 To speak of.

Off, 'Ün lí 遠離. 'Lí 'ts'z 'hò 'ün 離此好遠 It is far off.

Hü² lok, 去咯 Be off! 'Wán 'fán kwo² 'k'ü 還翻過佢 He has paid off his debt.

On, upon, Shéung² 上. 'Ní pò² 'shü tsoi² 't'oi shéung² 呢部書在檯上 The book is on the table.

Fong² 'há tsoi² 'ngo yan² 'pín 放下在右我邊 Put it down on my right side.

Tsoi² t'í há² 在地下. On the ground. 'Ü ching üt, 於正月 In the first month. K'ü² 'í 故意 On purpose.

Out. Ch'ut, 出. Ch'ut, 'mún 出門 To go out of doors.

'Mò 'ts'in 無錢 Out of pocket. Ch'ut, 'shing 出城 Gone out of town.

Ch'ut, 'ú 'k'í 'kán 出乎其間 To go out from amongst them.

'K'ü 'yau 'shui ch'ut, loi 佢由水出來 He came out of the water.

Opposite, Túi² mín² 對面. 'K'ü túi² mín² chü² lok, 佢對面住咯 He is living opposite us.

'Ní ké² 'í hai² 'séung 'fán 'ngo ké² 你嘅意係相反我嘅 Your views are the opposite of mine.

Owing to, 'Yan 'k'í 'ch'é 'hang k'ü² 'kam 'yau 'p'an 'k'ung 因其奢行故今有貧窮 Owing to his extravagance he is poor.

Round about. Chau wai 周圍.

Save. Ch'ü 'liú 除了. 'Ch'ü 'liú 'ts'z yat, kín² 除了此一件 Save this one piece.

'Ch'ü 'ts'z yat, kín² 'chí ngoi² 'kái hai² 'hò 除此一件之外皆係好 All are good, save this one piece.

Since, K'í 'ín 既然, K'í 'ín 'ü 'ts'z 既然於此 Since it is thus.

Tsz 'yé 'sú 'í loi 自耶蘇以來 Since the time of Jesus.

'Hò 'kau 好久 Long since. Pat, 'kau 不久 Not long since.

Prepositions.

Yau 'siú shí 由小時 Since my childhood.

Through, Tung 通. Tung hang 通行 To pass through.

Kwo' ní tò' mún yap₂ 過呢度門入 Enter through this gate.

Ní pò' shü shí' yat, k'oi' 'm 'hò ké' 呢部書是一概唔好嘅 This book is bad throughout.

Till, until, Toi' k'ap₂ 迨及. Toi' kam 迨今 Till now.

Tsz' kú toi' k'ap₂ kam yat₂ 自古迨及今日 From ancient time till

Tsz' chiu' chí' 'ng' 自朝至午 From morning till noon. [this day.

Chí' ü 'lò mai' 至於老邁 Until old age.

Shát, tò' t'in ming 殺到天明 They went on killing until break of day.

Ngat₂ kam 迄今, k'ap₂ kam 及今, toi' ü kam 迨於今 signify till [now.

To (sign of dative, see Cases.) Túi' 對, 'ü 與, wo' 和, chí' 至. Túi' k'ü wá' 對佢話 Speak to him.

'Ü t'á 'in 與他言, t'ai' t'á shü't, 替他說 Speak to him.

Kam yat₂ 今日 To-day. Kam yé' 今夜 To-night. Tsz' pak, king chí' 'kwong tung hai' 'ün lò' 自北京至廣東係遠路 It is very far from Peking to Canton.

Mò yung' 無用 To no purpose.

Pí kwo' k'ü 俾過佢 Gave it to him.

Wo' ní shü't, 和你說 Speak to you.

Touching, see concerning.

Towards, Héung' 向. Héung' nám pín 向南邊 Towards the South.

'Shui héung' tung lau 水向東流 The water flows towards the east.

'Héung' 'hóng or héung' 'mán 向晚 Towards evening.

Mong' sai hū' 望西去 Went towards the west.

'Yéung' t'in t'án' 仰天嘆 Looking towards heaven he sighed.

Lam chung 臨終 Towards the end of life.

Under. Há' 下. Tsoi' uk, pui' chí há' 在屋背之下 Under the roof.

'Ní ké' chí' á tít, lok, t'oi há' 你嘅叉跌落檯下 Your fork has fallen under the table.

Up, Ngat₂ 迄. Ngat₂ kam 迄今 Up to this moment.

'Hí ü sam 起於心 To rise up in the mind.

'K'ü tsok, yat, hang 'shéung shán 佢昨日行上山 Yesterday he walked up the hill.

Prepositions. Conjunctions.

With respect to. Chí' ü 至於.

With regard to. Lun' k'ap₂ 論及, chí' ü 至於.

With, 'Ü 與. 'Ngo 'ü 'ní 'mò 'kon 我與你無干 I have nothing to do with you.

'Ü 'ní kít, yéuk, 與你結約 To enter into a compact with you. 'Ü

'man 't'ung lok, 與民同樂 To rejoice with the people. 'Ngo 't'ung

'ní shik, fán' 我同你食飯 I will dine with you.

'Í 'tò kot, 'ní 以刀割你 Cut you with a knife.

'Í 'chí wák, 以指畫 To draw with the finger.

Ling' 'man 'sam 'ü shun' 令民心與順 To inspire people with obe-

Tsoi' 'ngo 在我 It rests with me. [dience.

'T'ung 'yan 'hang lò' 同仁行路 To walk with one.

Within, 'Kán 間, noi' 內, chung 中.

'Sám 'nín 'chí 'kán 三年之間 Within three years.

Hai' noi' chung 係內中 It is within.

Hai' tsoi' noi' 係在內 (23) Do.

Without, 'mò 無. 'Mò 'ts'in 無錢 Without money.

'Mò kú' 無故 Without a cause. 'Ts'éung ngoi' 牆外 Without the

'Lí 'pá 'chí ngoi' 籬笆之外 Without the hedge. [wall.

'Tsoi' ngoi' 在外 Without. 'Mò shik, yung' 無食用 without food.

It will be observed, that the corresponding sense in Chinese is not always expressed by a Preposition, but by a Verb &c.

Conjunctions.

The Chinese language possesses many words of this class. They are, however, not applied to the same extent as in our western tongues; and as many of them are used as Copulatives, Causatives and Disjunctives, it is of the greatest importance to the student to acquaint himself with their various signification.

And is expressed by k'ap₂ 及, 'ch'é 且, ping' 並=併, 'í 而, 'yá 也,

'ü 與, 't'ung 同, 'lín 連, 'ling 零 &c.

'Ngo k'ap₂ 'ní 我及你 I and you.

Fú' k'ap₂ 'hing tai' 父及兄弟 Father and brothers.

'Ping pò' 'kím 'kung pò' 兵部兼工部 The Board of War and the Board of Works.

The position of 'kím frequently differs from that of k'ap₂ as:—Fú' 'mò 'hing tai' 'kím hū' 父母兄弟兼去 Father, mother, and brother departed.

NOTE 23.—'Chung and noi' are chiefly used as Postpositions.

Conjunctions.

Fú 'ch'é kwai' 富且貴 Rich and honorable.

'Ch'é 且 when preceded by í 而 implies hence, as:—P'an í 'ch'é tsín' 貧而且賤 Poor and hence despised.

'Ch'é 且 sometimes stands at the commencement of a narrative, as:—

'Ch'é shüt, 且說 And it is said.

'Ch'é fú 且夫 signifies And further.

With, ín 然 see ín tsak, 然則.

Ping' 併 is sometimes interchanged with ping' 並. Uk, ping' yan kái shiú liú 屋並人皆燒了 Both house and men were burnt.

Ping' frequently takes the place of kún 兼, as:—Hing tai' 'tsé mui' ping' kwai 兄弟姐妹並歸 [Both] brothers and sisters returned.

In popular literature and narratives we find ping' 並 frequently followed by í 非. The negation is then expressed with more emphasis, as:—

'K'ü í 'shau ping' í 'í kwan' 'tá chí 但以手並非以棍打之 He struck him with the hand and not with the stick.

Ping' hòp₂ 並合 unitedly, séung ping' 相並 to compare with each other, and ping' lap₂ 並立 to stand together, are combinations, in which ping' 並 is used as a verb, or a particle expressing con, with, or together. Yau' 又 though more frequently signifying moreover, again, stands also for and.

'K'ü má' 'liú yau' 'tá, 'tá 'liú, yau' má' 佢罵了又打,打了又罵 He scolds and then beats, beats and then scolds again.

Man' kwo' yau' man' 問過又問 Asked and asked again.

í 而. 'K'ü kò' ts'z' í hui' 佢告辭而去 He took leave and departed.

Hok₂ í shí tsáp₂ chí 學而時習之 To learn and constantly practice it.

Pat, ín í sun' 不言而信 He said nothing and yet was believed.

Yik₂ 'yau yan í í 'í 亦有仁義而已矣 There is benevolence and justice and that is sufficient.

Pat, sz í tak, 不思而得 He does not think and yet obtains all that í 而 followed by 'ch'é 且 implies inference. [he desires.

Shün hing í 'ch'é í fau 船輕而且浮 The ship is light and hence floats.

'Yá 也. 'Yá 'yan í fong uk, 'yá 'yau í 'ín 'mau, 'yá 'yau ká tsz 也有房屋,也有田畝,也有家資 He possesses houses, fields and [riches.

Yat, hò 'yá mò ngoi' 一毫也無碍 Not the least impediment.

Conjunctions.

⁵Ü 與. ⁵Ní ⁵ü ⁵ngo 你與我 You and I.

⁵Yan ⁵ü ⁵² 仁與義 Benevolence and justice.

⁵Lin 連. Fú² ⁵lin ⁵ling tai² 父連兄弟 The father and the brothers.

⁵T'ung 同. ⁵Ní ⁵t'ung ⁵k'ü hü² tak, 你同佢去得 You and he may go.

⁵Ling 零. Yat, pák, ⁵ling ⁵sám 一百零三 One hundred and three.

Also is expressed by yik, 亦, yau² 又, ⁵yá 也, k'ap² 及, yik² ⁵ín 亦然, ⁵yá ⁵yau 也有 &c.

⁵K'ü yik² ⁵séung ⁵tá ⁵ní 佢亦想打你 He also wishes to strike you.

Á² ⁵ko yik² man² ⁵há ⁵k'ü 阿哥亦問吓佢 Also my brother asked him.

⁵Ní yau² pat, ⁵chí 你又不知 Do you also not know?

Yau² tsò² ch'ut, man² mat² 又造出萬物 He also made all things.

⁵Ní chek² ⁵kai yik² hai² ⁵k'ü ⁵shíu lok, 呢隻鷄亦係佢燒咯 He also roasted this chicken.

⁵Yá 也. ⁵Siú ⁵nü ⁵yá ⁵mò fuk, 小女也無福 My little daughter is also unfortunate.

⁵Yá shí² ⁵mò ⁵ts'an ü² pí² ⁵liú 也是母親預備了 This also has been prepared by my mother.

⁵Yá mí² ⁵ho ⁵chí 也未可知 This also is not yet known.

⁵Yá ⁵yau sho, ⁵yá ⁵yan mat² 也有疏, 也有密 There were open places and also secluded parts.

⁵Ní hü² ⁵mò ⁵ní 你去無呢 Do you go? Tsz² ⁵ín 自然, Certainly.

⁵Ngo yik² ⁵ín 我亦然 I also.

Although, ⁵sui ⁵ín 雖然. ⁵Sui ⁵ín ⁵ü ⁵ts'z 雖然如此, Although it

⁵Sui ⁵ín hai² ⁵kò'm 雖然係噉 Though it be in that way. [be thus.

⁵Sui pat, hü² 雖不去 Though I do not depart.

The Conjunctions *yet, still*, are frequently omitted in composition as well as in conversation, as:—

⁵Sui ⁵ín hai² ⁵lang, ⁵ngo pat, kok² ⁵lang 雖然係冷, 我不覺冷
Though it be cold, I do not feel cold.

Yik² 亦, ⁵ín 然, k'énk, 却, shéung² 尙, ⁵yá 也 express *yet, still*, when used as Adverstativ Conjunctions.

⁵K'ü k'ün ⁵sui ⁵ín tái² yik² ⁵yau sz² ⁵k'í ⁵sho pat, ⁵nang 佢權雖然大
亦有事其所不能 Though his power be great, yet there are things
which he cannot accomplish.

K'énk, pat, sik, ⁵liú 却不惜了 Yet it is not to be regretted.

As, as:—⁵Ü shán kò'm² ⁵kò 如山咁高 As high as a mountain.

Conjunctions.

Ü 'ní kòm' hò 如你咁好 As good as you.

Ní pò² shü ü ko' tí² kòm' tái² 呢部書如箇的咁大 This book is as large as that.

'K'ü 'kong 'hò 'ts'z tsai² 'tsau 'lò 佢講好似醉酒老 He speaks as a drunkard.

'K'ü ké² wá² 'hò 'ts'z 'yam tsní² 'yan ké² wá² 佢嘅話好似飲醉人嘅話 His language is as if it were the language of a drunkard.

Ching ü 'k'ü 正如佢 Even as he.

Chiú² 'ngo ü kín² 照我愚見 As far as my humble opinion goes.

Tséung² 'ts'z 像似, léuk² 'ts'z 畧似, 'fong fat, 彷彿 all signify as it [were].

Because. 'Yan 'wai 因爲. 'Ngo 'm oi² 'k'ü, 'yan 'wai 'k'ü 'm 'hò 我唔愛佢, 因爲佢唔好 I do not like him, because he is not a good [man].

Besides, ling² ngoi² 另外. Ling² ngoi² 'k'ü 'm hai² 'ling lí² 另外佢唔係伶俐 Besides, he is not clever.

Fong² 'ch'é 'ní shau 'yan peng² 況且你身有病 Besides you are sick.

Both, ping² 並. 'Hing tai² hai² shín² ping² 'ts'ung 'ming 兄弟係善並聰明 My brothers are both virtuous and talented.

'Shám 'lin 'hái mok, sái² 衫連鞋剝咁 They robbed him both of his jacket and of his shoes.

But, tán² 但. 'Ní hai² 'pún 'tò ké², tán² 'ngo hai² 'ün 'loi ké² 你係本土嘅, 但我係遠來嘅 You are from here, but I am from afar, i. e. You are a native; but I am a foreigner.

'Ngo 'káu 'fong hai² 'hò òm², 'wai 'ní 'kán pat, 'ín 我間房係好暗, 惟你間不然 My room is very dark; but yours is not.

'Wai 唯 and 'wai 維, the same as 'wai 惟.

'í 而, 'ín 然, 'ín 'í 然而, 'ín 'yá 然也 occur only in books.

But for. Yéuk² 'í 'ts'z 'yan 'ngo tsak, pái² 'í 若非此人我則敗矣 But for this man I should have been ruined.

But that. 'Ngo tsò² tak, yéuk² pat, p'á² 我做得若不怕 I could do it, but that I am afraid.

Else; Yéuk² pat, 'há 'loi 'ngo 'tá 'ní 若不下來我打你 Come down, else I beat you.

'Ch'ü 'liú 除了 also signifies else.

Either—or. Wák² 'ts'ü pat, wák² 'ts'ü 'chí 或取筆或取紙 Take either the pencil or the paper.

Conjunctions.

Wák₂ shín² wák₂ ok₂ 或善或惡 Either good or bad.

‘Ní wák₂ ‘wong wák₂ ‘loi 你或往或來 Either go or come.

Yik, chí yik, ‘fau 抑至抑否 Either he will come or not.

Even, ‘lín 連. ‘Lín mín² tò ‘m ‘sai 連面都唔洗 He does not even wash his face.

‘Lín ‘ngo ‘t’ing chí 連我聽之 Even I myself heard it.

‘Lín ‘í fuk₂ ‘shau shik, tò ‘m kín² ‘liú 連衣服首飾都唔見了
Even her garments and head ornaments could not be found.

Except, unless, Yéuk₂ pat, 若不. Yéuk₂ pat, chí ‘ut, ‘ngan ‘ngo ‘tá kún² ‘fú 若不出銀我打官府 Unless you pay the money I get out a summons for you.

Yéuk₂ ‘fí 若非, and yéuk₂ ‘mò 若無, are used in the same sense.

Yéuk₂ pat, ‘mín lik₂ 若不勉力 Unless he exert himself.

Finally, Kau² king 究竟, pat, ‘king 畢竟, ‘shau ‘mí 收尾, tò ‘tai 到底 All convey the same meaning.

‘Shau ‘mí kín² ‘k’ü ké ‘hang ‘wai, ‘t’ing ‘k’ü ké shüit, wá, ‘ngo teng² pat, ‘chun 收尾見佢嘅行爲, 聽佢嘅說話, 我定不准 Finally, observing his conduct, and hearing his conversation, I determined not to grant his request.

‘Chung ‘ché 終者, and ‘tsung chí 總之 signify, In conclusion.

For, introducing a reason, k’oi² ‘yan ‘máng ‘yá 蓋人盲也 For he is [blind].

K’oi² ‘ngo ‘t’ing chí 蓋我聽之 For I have heard of it.

‘yan 因, ‘yan ‘wai 因爲, ‘ün ‘ts’z 緣此 and ‘í 以 (the latter in the 5th chapter of Mathew, Delegates’ Version) are so frequently met with in literature and conversation as to require no further explanations.

Furthermore, is expressed fong² ‘ch’é 況且, ‘ch’é ‘fú 且夫, ‘í ‘ch’é 而且, ‘yau² 又 and ling² ngoi² 另外.

‘K’ü ‘yau ‘ts’in ké ‘yan, ling² ngoi² ‘yau fuk, 佢有錢嘅人, 另外有福 He is rich, and furthermore he is happy.

Only, tán² 但. Tán² ‘lau yat, ‘yan 但留一人 He only left one man.

Tán² pat, ‘t’ing wá² 但不聽話 Only being disobedient.

‘Chí 只. ‘Chí p’á‘ sz² pat, ‘wan tong² 只怕事不穩當 I only fear that the business is not secure.

‘Chí ‘sám yat₂ tsau² ‘loi 只三日就來 Only three days more then he will come.

‘Ngo ‘chí tong² pat, chí 我只當不知 I only pretended ignorance.

Conjunctions.

‘Chí tak, ‘hí ‘ch’ing 只得起程 He could do nothing but set out on a journey.

‘Chí ‘hò ‘ng luk, yat 只好五六日 Only well about 5 or 6 days.

‘Chí ‘kún fong, sam 只管放心 Only quiet yourself.

‘Chí 止, ‘chí ‘yau yat, ko’ ‘ts’in 止有一箇錢 I have only one cash.

‘Chí ‘ts’z sz 止此事 Only this affair &c.

Tai 第, as:—Tai nim, ‘ní 第念你 Only remembering you.

‘Tán hai, yat, ko’ 單係一个 Only one.

‘Tán ‘ting yat, ko’ 單丁一个 Do.

‘wai 惟, ‘wai 唯 and ‘wai 維 are used as Adversative Conjunctions and stand for *only*, *but*.

Tuk 獨, tak 特 also signify *only*.

Pat, hai, ‘ts’z, ‘nái ‘í 不係此, 乃彼 Not this, but that.

Not but that, as:—‘Fí pat, ‘kú ‘k’ü ‘m ‘hò ké, ‘yan 非不估佢唔好嘅人 Not but that I think him an honest man.

‘K’ü pat, tuk, hai, chí, wai, ké, ‘nái yik, hai, ‘yan oi, ké, ‘yan 佢不獨係智慧嘅, 乃亦係仁愛嘅人 He is not only intelligent, but also benevolent.

Pat, ‘chí 不只, pat, ‘chí 不止, pat, ‘chí 不祇, pat, ‘ch’í 不啻, pat, ‘tán 不單, pat, tuk 不獨, pat, tai 不第, pat, ‘tán 不但 are in general followed by ‘nái 乃, but; yik, ‘yau 亦有 there are also; yik, hai 亦係 there is also &c.

Not only not, pat, tuk, pat, 不獨不 and similar sentences are also followed by ‘nái 乃 and other Adversative Conjunctions.

Nothing but, ‘wai 惟. ‘Wai lün, ‘í ‘í 惟亂而已 Nothing but anarchy.

‘K’ü mò ‘yé tsoi, ‘ká, ‘tán yat, ko’ ‘t’oi 佢無野在家, 但有一个檯 He has nothing in his house but one table.

‘M kín, yat, ko’ ‘yan, tuk, hai, ‘k’ü 唔見一個人獨係佢 I saw no one, but him.

Hence, shí ‘í 是以, ‘sho ‘í 所以, ‘yan ‘ts’z 因此, kú ‘ts’z 故此.

‘Shán kò ‘ü tái shí ‘í pat, ‘loi 山高雨大是以不來 The mountain is high and the rain heavy, hence he does not come.

Shí ‘í ‘ní chéuk, 是以你着 Hence you are right.

‘Ní ‘m ‘ts’ang kún, ‘ngo kú ‘ts’z ‘ngo pat, ‘loi 你唔會叫我故此我不來 You did not call me, hence I did not come.

Conjunctions.

However, see Although.

If, yéuk₂ 若, ȳü 如.

Yéuk₂ pat, 'hang 若不肯 If he be unwilling.

'Ngo yéuk₂ or yéuk₂ 'ngo pat, hū' 我若, 若我不去 If I do not de-
ȳü 'yau sam 如有心 If he has a mind.]part.

ȳü 'yau yat, chí pat, 如有一枝筆 If he has a brush.

Yéuk₂ hai' 'kò'm 若係噉 If it be thus.

Yéuk₂ ȳín tsak, 若然則 If so, then &c.

Respecting 't'ong 倘, 't'ong 儻, 'kau 苟 and 'shai 使 see Verb, Con-
ditional Mood.

Lest, 'hung 恐. 'Hung ȳ'í 'tá lán' chí 恐其打爛之 Lest he break it.

'M 'hò táí' shíng 'kong, 'hung 'keng 'sing 'k'ü 唔好大聲講恐驚
醒佢 Do not speak loud lest you awaken him.

Likewise, yik₂ ȳín 亦然.

'K'ü 'yau ts'o' kwo', 'ní yik₂ ȳín 佢有錯過你亦然 He is at fault,
and you likewise.

Moreover, yau' 又, fong' 'ch'é 況且, yik₂ 亦, ling' ngoi' 另外, ling'
'yau 另有 and ȳwan 'yau 還有.

Yau' ȳwan 又云 Moreover he said.

Fong' 'ch'é ȳ'í pat, fún 'hí 'ní 況且其不歡喜你 Moreover he was
not pleased with you.

Ling' 'yau 'to ȳts'oi pák₂ 另有多財帛 Moreover he has much wealth.
Nevertheless yik₂ 亦, shéung' 'ch'e 尚且 &c.

Nor, yik₂ 亦. 'K'ü ȳ'm 'hang, 'ngo yik₂ ȳ'm 'hang 佢唔肯, 我亦唔
肯 He will not, nor will I.

No sooner. Yat, kín' 'k'ü tsau' 'tá 'k'ü 一見佢就打佢 No sooner
did he see him, than he struck him.

Neither—nor, pat,—pat, 不, 不. Pat, 'tá pat, 'tsau 不打不走 He
would neither fight nor run.

'M 'wong ȳ'm ȳloi 唔往唔來 He would neither go nor come.

'Mò 'ká 'ho 'kwai, 'mò lò' 'ho 'pan 無家可歸, 無路可奔 He has
no home to return to, nor road for escape.

Nor, either, can be variously expressed, as :—

'Ngo ȳmò 'ngan, 'ní yik₂ ȳmò 我無銀, 你亦無 I have no money, nor
you either.

Notwithstanding ȳsui ȳín 雖然.

Conjunctions.

Or. Yik, wák₂ ü 'ts'z 抑或如此 Or is it thus?

¿K'au chí yik, 'ü chí 求之抑與之 Did he ask for it or was it given [him?]

Hai² 'ní wák₂ hai² 'ní ké' á' ,múi 係你或係你嘅亞妹 Was it you or your sister?

Provided 't'ong yéuk₂ 倘若 or ch'ít, yéuk₂ 設若.

'T'ong tak, 'k'ü ké' ngan ¿wan ¿wan 倘得佢嘅銀云云 Provided he get his money &c.

Since kí' ín 既然. Kí' ín ¿ü 'ts'z 既然如此 Since it is thus.

'K'ü 'm' tsò₂ ,ü shí' chiú tak, pít₂ ko' ¿yan 佢唔做,於是招得別個人 He will no longer stay, so you may call another person.

Still. ¿Wan 'yau 還有 Still he has some.

Shéung² 'ch'é pat, 'hang 倘且不肯 Still he would not.

¿Ying hai² ¿'m hò 仍係唔好 Still it is not good.

¿Ying shéung² 'wong 'pí 仍尙往彼 Still he went there.

¿In yik, 'yau chí 然亦有之 Still it does exist.

¿In ¿í mí' ? 然而未義 Still it is not righteousness.

Yau² pat, 'ho 又不可 Still more improper.

Yau' ? 尤異 Still more singular, or still more strange.

Than, Mok, tái' ü t'ín 莫大於天 Nothing greater than heaven.

Tái' kwo' 'k'ü 大過佢, Greater than he.

(Respecting than, see Comparative)

That chí' 致, 'shai 使, ling² 令, tsik, shí' 卽是, and tsik hai² 卽係, signify *that is*.

Then, tsak, 則 as:—Ts'am tsak, ü' chí 尋則遇之, Seek then you shall find.

K'au' 'mún tsak, tak, 'hoi 叩門則得開, knock then it will be opened to you.

¿Chí kwo' tsak, 'koi 知過則改, If you know your transgressions then reform.

¿Chí 'ngan tsak, 'ho 支銀則可, Give the money then all is well.

Ch'ut, ¿shing 'fong 'hò 出城方好, Leave the city, then all will be well.

'Ní 'yau tak, 'fong 'ho fuk₂ ,yan 你有德方可服人, If you possess virtue then you may subdue people.

'Fong tak, 'kí' ? 方得已意, He then obtained his wish.

Conjunctions. Expletives.

Fong 'ho 方可, It will do then.

Fong 'ts'oi ch'ut, liü' 方纔出去, He then departed.

'Nai tsò' tak, 乃做得, It will then do.

Sui' chiú chí 遂招之, He then called him.

Pin' chéuk, 便着, Then it will do.

'K'ü 'shéung' 'ngo tsau' lok, 佢上我就落, If he ascend, then I des-

Tsau' loi 就來, Then come.

[cend.

Therefore, 'sho 'í 所以, shí' 'í 是以, kú' 故, shí' kú' 是故, yan

'ts'z 因此 &c. (see hence).

Though see Although.

Too, yik, ín 亦然.

'Ni hò kün' 'ngo yik, ín 你好倦, 我亦然. you are very tired, and
Unless see except.

[I too.

When, tong' 當. Tong' tsoi' fat, kwok, chí 'shí 當在法國之時,
When I was in France.

Whereas, fú 夫, Chiú' tak, 照得.

Wherefore, shí' kú' 是故.

Whether wák, 或. Wák, shín' wák, ok, 或善或惡, Whether good

Yet, shéung' 尙, yik, 亦.

[or bad.

'Yau 'ho 猶可 It may yet do.

Expletives.

They are generally employed for improving the style; and also as substitutes for our punctuation, in which latter quality they are of the utmost importance not only in writing intelligible composition, but particularly in conversation.

They may be divided under five heads, i.e.:—

- 1.—Auxiliaries in composition;
- 2.—Substitutes for Notes of Interrogation;
- 3.—Substitutes for Notes of Exclamation and Admiration;
- 4.—Expressing the Indicative Mood; and
- 5.—Interjections.

1. *Auxiliaries in Composition.*

In Tsuk, 'ú 'kí 足乎已 To rely upon your own resources, we require only tsuk, 足 and 'kí 已 to complete the sense, 'ú serving only as an Auxiliary to the rhythm of the language.

Kan' 'ú chí 近乎知 Has nearly attained to wisdom.

Ch'ut, 'ú tak, 出乎德 Proceeding from virtue.

P'at, 'ú 'ní 匹乎你 Essentially like yourself.

Expletives.

Tò² 'yá 'ché pat, 'ho lí 道也者不可離 The right way may not be departed from.

Yan 'ché 'yan 'yá 仁者人也 Man himself is benevolence.

Chung 'yá 'ché 't'ín há² chí tái² 'pún 'yá 中也者天下之大本也 The due medium is the great root of every thing under heaven.

2. *Substitutes for Notes of Interrogation.*

Ú 乎.—Yan ú 仁乎 Is it benevolence?

Í ú 義乎 Is it righteousness? 'Ho ú 可乎 May I?

'Hí 'ho tak, ú 豈可得乎 How can it be obtained?

Yé 耶.—Shí² 'yé fí 'yé 是耶非耶 Is it right or wrong?

'Ts'z 'hí kan² 'ü 'yan 'ts'ing 'yé 此豈近於人情耶 How does this accord with human feelings?

Chü 諸.—'Yan chü 有諸 Is it indeed?

Yan 'yan 'shé chü 人有舍諸 Will you reject it?

Ü 與=歟.—K'au chí ü 求之與 Did you entreat him?

Tuk² 'ho ü 獨何與 How is this?

'In hau² fái² 'ü 'sám ü 然後快於心與 What pleasure can this afford to your mind?

Wai² 'fí kòm pat, tsuk, 'ü 'hau ü 爲肥甘不足於口與 "Is it on account of the rich and sweet food not being sufficient for your palate?"

Hing 'nün pat, tsuk, 'ü 't'ai ü 輕煖不足於體與 "Have you not enough light and warm clothing for your body?"

'Ho pat, shan² ü 何不愼與 Why should we not be careful?

Tsoi 哉.—On tsoi² tsoi 安在哉 Where is it?

Kwan 'ts'z 'to 'ü tsoi 君子多乎哉 Does a superior man need so

'Hai 'ho tsoi 奚可哉 Is it possible? [many?]

3. *Substitutes for Notes of Exclamation.*

Tsoi 哉.—Tái² tsoi 大哉 How great! How important!

Shín² tsoi k'í 'ín 'yá 善哉其言也 His words how excellent!

'In tsoi 'Üi 'yá 賢哉回也 How virtuous a man is Üi!

'Tái² tsoi shing² 'yan chí tò² 'yá 大哉聖人之道也 How sublime is the doctrine of sages!

'Tái² tsoi man² 'yá 大哉問也 How important that question!

Ü 乎.—Í ü 宜乎 How proper it is!

Expletives.

兮.—Ts'ong long² chí 'shui ts'ing hai 滄浪之水清兮 How clear the water of Ts'ong long²!

Ts'ong long² chí 'shui chuk₂ hai 滄浪之水濁兮 How turbid the water of Ts'ong long²!

Hak₂ hai hün hai 赫兮喧兮 How majestic! How glorious!

Pi mí₂ yan hai 彼美人兮 That beautiful person!

Fú 夫.—Sham² tái² fú 甚大夫 How very great!

Ng í₂ fú 吾矣夫 I am gone!

In Court Colloquial we also meet tsak, ko' 則箇 as an exclamation, as:—

Shü² tsui² tsak, ko' 恕罪則箇 Oh pardon the offence!

Wong t'in 'ho lín tsak, ko' 皇天可憐則箇 Oh heaven! have compassion on me!

4. *Expressing the Indicative Mood.*

也.—Shín² 'ché₂ yan 'yá 善者仁也 Goodness is benevolence.

T'in hī² 'ho kwan 'yá, tséuk, luk₂ 'ho ts'z 'yá, pák₂ yan² 'ho tò² 'yá,

chung₂ yung pat, 'ho nang 'yá 天下可均也, 爵祿可辭也, 白刃可蹈也, 中庸不可能也 You may subdue the world, refuse distinctions, tread upon naked swords, and yet be unable to maintain the due medium.

'Ngo mī² chí kín² 'yá 我未之見也 I have not seen such.

Pat, tsuk, wai² 'yá 不足畏也 Not worth dreading.

'Ng kín² k'í tsun² 'yá, mī² kín² k'í chí 'yá 吾見其進也未見其止也 I have seen him progressing, but never stopping.

Pat, 'ho 'yá 不可也 You may not.

焉.—Sam pat, tsoi² ín, 心不在焉 His heart forsook him. Sz'

shí₂ hang ín, mán² mat₂ shang ín 四時行焉萬物生焉 The four seasons return in order and all things come in their season. 'Sho

lok₂ pat, ts'ün ín 所樂不存焉 That in which he delights is not here.

Yan yan ín 欣欣焉 Very joyfully.

Fat, ín 忽焉 Suddenly.

Ü t'in ín 如天焉 As in heaven.

然.—This is interchangeably used with the preceding. As a final particle it adds force to what is said.

Pat, ín 不然 Not so. Mī² pít, ín 未必然 It is yet uncertain.

'Sho tong ín 所當然 As it ought to be.

Tsz² ín í₂ ín 自然而然 Spontaneously and yet truly.

Expletives.

矣, 爾, 耳, 兒 and 而 are used in a similar sense as the preceding; but express the meaning less forcibly than 矣.

Combinations of Expletives, or Euphonic Particles.

The upper sentence is in the literary style, the lower in the Panti Colloquial, the sense being the same in both.

也夫 { Mok₂ fí kwai chí meŋ² 'yá fú 莫非歸之命也夫
'Yá fú { Tò hai² meŋ² 'ching teng² kē² lok, 都係命整定嘅咯
It is decreed by fate.

也哉 { 'Ng 'hí p'áu kwá 'yá tsoi 吾豈匏瓜也哉
'Yá tsoi { 'Ng 'hí hai² 'ú lò kwá 'kò m yéung² mé 我豈係葫蘆瓜
噉樣咩

Am I only a gourd? or: Do you compare me only to a gourd?

也與 { 'K'í 'yau ching² 'ts'éung mán² 'í lap² 'yá 'ü 其猶正牆面而
'Yá 'ü { 立也與
Tsik² hai² hénng² mán² 'mái 'ts'éung 'k'í chü² 'kò m lo 即係
向面埋牆企住噉囉

As stupid as to stand with your face close to the wall (*i. e.* you know nothing and can see nothing).

也已 { 'Ho wai² 'yan chí fong 'yá 'í 可謂仁之方也已
'Yá 'í { 'Tsau² hai² 'wai 'yan kē² fāt, 'tsz lá² 就係爲仁嘅法子啦
Then it may be called a means of practicing virtue.

也耶 { 'K'í yik² 'ying 'héung 'ts'z fuk, 'yá 'yé 其亦應享此福也耶
'Yá 'yé { 'Pún 'tang 'héung kō² tī² fuk, fan² lo 本等享箇的福份囉
He ought also to enjoy this happiness.

矣哉 { Shín² chí wok, pò² sun² 'í tsoi 善之獲報信矣哉
'Í tsoi { 'Wai shín² tsau² 'hò 'kwo shat² hai² lá² 爲善就好果實係噉
Practive virtue and you will reap the good fruit of it.

已矣 { Pat, yung² tsak, yik² 'í 'í 不用則亦已矣
'Í 'í { 'M 'shai 'ní, 'ní tsau² pá² lá² 唔使你, 你就罷啦
If he will not employ you, then you must drop the matter.

已乎 { 'ü 'sz 'í 'í 'ü 如斯而已乎
'Í 'ü { 'Kò m yéung² 'tsz tsan² 'mó lo 噉樣子就有囉
If so, then there is no other way left (*i. e.* there is only one way to give happiness to the people).

乎哉 { Kwan 'tsz to 'ü tsoi 君子多乎哉
'Ü tsoi { Kwan 'tsz 'í kō² tī² 'kò m kē² 'wai to 'mé 君子以个地噉
嘅爲多咩

Why should the superior man trouble himself about so many?

Expletives.

然乎 { K'í ín 'bí k'í ín ú 其然豈其然乎
 ín ú { Hai² chan ching² hai² 係真正係
 So! But is it so with him?

然矣 { 'Ü 'ng mò kán ín í 禹吾無間然矣
 ín í { Tai² 'Ü ko² yan 'mó tán² ké² lok² 大禹個人有彈嘅咯

The great 'Ü is not a man deficient in virtue (no crevice found in him).

然亦 { ín yik² pít² k'au² k'í shí² í í 然亦必求其是而已
 ín yik² { Yik² iú² k'au² k'í chéuk² 'kòm² tsau² hai² lok² 亦要求其着
 嘅就係咯

If so; then let him also seek for that which is right and nothing else.

然而 { ín í pat² shing² 'ché 然而不勝者
 ín í { Hai² chí² 'yau² 'm² ying² tak² ké² ní² 係咁有唔贏得嘅呢
 Indeed; but there are some which cannot be overcome.

然且 { ín 'ch'é² pat² 'ho 然且不可
 ín 'ch'é² { Shéung² 'ch'é² tò² 'm² hò² á² 尙且都唔好呀
 Still it is not proper.

然則 { ín tsak² fú² 'tsz² ké² shing² í ú 然則夫子既聖矣乎
 ín tsak² { Hai² lá² 'kòm² tsau² fú² 'tsz² hai² shing² yan² lo² kwá² 係啦嘅
 就夫子係聖人囉

Then Confucius was a sage, was he not?

若然 { 'Mò² yéuk² Sung² yan² ín 無若宋人然

Yéuk² ín { 'Mai² kò² 'hò² 'ts'z² Sung² yan² 'kòm² yéung² 'tsz² á² 咪个好似
 宋人嘅樣子呀

Not like the Sung people (who pulled up the rice, to make it look as large as other peoples).

庶乎 { Tsak² shü² ú² k'í² pat² 'ch'á² í 則庶乎其不差矣
 Shü² ú² { 'Kòm² ní² shü² k'í² 'mò² mat² ts'o² lok² 嘅呢庶幾有乜錯咯
 If so, then he is almost without fault.

惡乎 { Kwan² 'tsz² yik² 'yau² ú² ú 君子亦有惡乎
 ú ú² { Kwan² 'tsz² 'yau² tsang² yan² ké² 'mò² ní² 君子有憎人嘅有呢
 Does then the superior man also dislike (or hate) people?

嗚呼 { 'Ú² fú² hot² kwai² 嗚呼曷歸
 'Ú² fú² { Hai² ho² pat² fān² hū² kwai² ní² 囉何不翻去歸呢
 Oh! but why did he not return?

乎耳 { Yik² k'au² k'í² sam² chí² shing² ín ú² í 亦求其心之誠焉乎
 'Ú² í { Yik² iú² sam² shing² 'kòm² ché² 亦要心誠嘅啫 [耳
 Should seek to make his heart sincere.

Expletives.

云耳 { Pat, ngoi² ɣan ɣwan yik, ɣwan ɿ 不外人云亦云耳
 ɣwan ɿ { Pat, kwo² ɣan wá² ngo yan² wá² ché² 不過人話我又話啫
 People say so and I repeat it.

云爾 { Pok, ɣú ɣwan ɿ 薄乎云爾
 ɣwan ɿ { Pat, kwo² tsú² hing² tɿ² chí 不過罪輕地吱
 His crime is but trifling.

焉耳 { Sz tsun² k'í tò² ɿn ɿ 斯盡其道焉耳
 ɿn ɿ { Ko² tɿ² tò hai² tsun² tsz² k'í chí tò² ké² ché² 個地都係盡自
 己之道嘅啫
 This is to do one's duty.

且如 { Ch'é ɿ sz ɣan 'ché 且如斯人者
 'Ch'é ɿ { Yan² hò² ts'z² ko ko² ɣan kòm ké² 又好似个個人嘅嘅
 Just like this (or that) man.

何如 { Ho ɿ k'í chí 'yá 何如其知也
 Ho ɿ { Ko² tɿ² hai² mat, kín² shik, ní 個地係乜見識呢
 What manner of knowledge is it then?

如何 { Ü ho sz 'ho wai² yéung² ɿ 如何斯可謂養矣
 Ü ho { 'Tím yéung² tszkiú² tak, tsò² chéuk, ní 點樣子叫得做着呢
 How then can you call this attending on your parents?

何哉 { Ho tsoi ɿ sz wai² tát² 'ché 何哉爾斯謂達者
 Ho tsoi { Pín yéung² hai² 'ní kiú² tsò² tát² ké² ní 咁樣係你叫做
 達嘅呢
 How then do you call this Tát?

矣乎 { Fú² mò k'í shun² ɿ ɿ 父母其順矣乎
 ɿ ɿ { Fú² mò kòm tsan² ou lok, lo 父母嘅就安樂囉
 The parents will thus enjoy happiness.

矣夫 { Miú ɿ pat, sau² 'ché ɣan ɿ fú 苗而不秀者有矣夫
 ɿ fú { Wo miú ɿ m hoi fá tò² 'yau ké² lok 禾苗唔開花都有
 嘅咯
 There are always some sprouts which do not flower.

云乎 { Hí üt² 'yau chí ɣwan ɿ 豈曰友之云乎
 ɣwan ɿ { Hí tán² ɿ k'ü séung káu kòm wá² mé 豈但與佢相交
 嘅話咩
 Did he say that he only kept intercourse with his friend?

者也 { Ü t'in man chí sín kok, 'ché 'yá 予天民之先覺者也
 'Ché 'yá { Ngo hai² t'in shang sín 'hiú tò² 'lí ké² 我係天生先曉
 道理嘅呀 I am born with knowledge, hence must first know it.

Expletives.

也者 { Háu' tai' 'yá 'ché 孝弟也者

'Yá 'ché { 'Nang' 'liú tak, háu' tai' ké' 'mé 能曉得孝弟嘅咩
Does he understand filial and fraternal duties?

者乎 { 'í fong' 'ü 'ts'an chek' 'chí 'ché 'ü 而況於親炙之者乎
'Ché 'ü { 'Ho fong' 'chau shí 'ts'an kan' 'k'ü ké' 何況周時親近佢嘅
How much more, since he is always near him.

者耶 { 'Shai' 'fí tak, fú' 'í 'nang' 'chéung' chí' 'ché 'yé 使非德化而
'Ché 'yá { 能長治者耶

{ 'M hai' 'hò 'kún tak, kòu' 't'ái' 'p'ing' ké' 'mé 唔係好官得
咁太平嘅野 ..
And those officers should not be good who can establish such great peace?

者耶 { 'Ts'z' 'fí káu' 'fá' 'chí 'sho' k'ap' 'ché 'yé 此非教化之所及
'Ché 'yé { 者耶

{ 'Ko' 'tí' 'm hai' 'káu' 'fan' tak, 'loi' ké' 'mé 個的唔係教訓
得嚟嘅野

And this should not have been obtained by the reforming doctrine?

者哉 { 'í 'ling' 'wai' 'yan' 'í' 'ché 'tsoi 而輕爲仁義者哉
'Ché 'tsoi { 'Ho' 'í' 'fán' tò' 'pok' tak, 'shü' 'yan' 'ní 何以反待薄讀書
人呢

How dare you in return treat literary men with disrespect?

然哉 { 'ü' 'hí' 'yéuk' shí' 'siú' 'chéung' 'fú' 'ín' 'tsoi 子豈若是小丈夫
'In 'tsoi { 然哉

{ 'Ngo' 'bí' 't'ung' ko' 'tí' 'mò' tò' 'léung' 'yan' 'má 我豈同個地
有度量人嗎

How dare you compare me to that mean fellow?

惡乎 { 'ü' 'ü' 'í' 'ü' 惡乎宜乎

'ü' 'ü' { 'Tím' 'yéung' 'tsz' chí' 'chéuk' 'ní 點樣子至着呢
How shall we then act to make things proper?

已矣乎 { 'Tsz' 'üt' 'í' 'í' 'ü' 子曰已矣乎

'í' 'í' 'ü' { 'Hung' 'tsz' wá' 'mò' mat, 'séung' mong' ké' lok, 孔子話有
乜想望嘅咯

Confucius said: All hope is lost!

已矣夫 { 'Ng' 'í' 'í' 'fú' 唔已矣夫

'í' 'í' 'fú' { 'Ngo' 'chí' tò' 'm' tak, 'chang' 'ü' shai' ké' lok, 我之道唔得
行於世嘅咯

It is all over (my doctrine will not reform the world.)

Expletives.

而已矣 { Kung 'í ching' nam mín' í 'í 'í 躬已正南面而已矣
 'í 'í 'í { Lap, chün ín tso' tín' lai 'kòm yéung' chí 立端然坐
 殿嚟噉樣吱
 He only sat on the throne and the whole empire was govern-
 ed well.

而已也 { Fí tsz' shing 'kí 'í 'í 'yá 非自成已而已也
 'í 'í 'yá { 'M hai' shing 'kí 'kòm tsau' lo á' 唔係成已噉就囉呀
 The possessor of sincerity does not stop with the perfection of
 himself.

也與哉 { 'Ng hang 'yá 'ü tsoi 吾行也與哉
 'Yá 'ü tsoi { 'Ngo hang hii' 'kòm tsau' 'hai 'iné 我行去噉就係咩
 If I depart, will it then be all well?

何以哉 { Tsak, ho 'í tsoi 則何以哉
 'Ho 'í tsoi { 'Ní 'kái mat, 'pún 'ling hii' tso' ní 你滅也本領去做呢
 What have you to take with you?

庶乎哉 { K'í 't'oi shü' 'ü tsoi 其殆庶乎哉
 Shü' 'ü tsoi { 'K'ü tsau' sün' 'hò ké' lo 佢就莫好嘅囉
 He considers him in every respect a good man.

焉爾乎 { 'Ü tak, yan ín 'í 'ü 汝得人焉爾乎
 'ín 'í 'ü { 'Ní tak, kó' 'hò yan séung 'ü 'm ts'ang ní 你得個好人
 相與唔曾呢

Are there any virtuous men there (with whom you can hold intercourse?)

焉爾矣 { Tsun' sam ín 'í 'í 盡心焉爾矣
 'ín 'í 'í { 'Ngo tò 'hò tsun' sam ké' lá' 我都好盡心嘅囉
 With all my heart (I exert myself to the utmost).

也已矣 { K'í 'ho wai' chí' tak, 'yá 'í 'í 其可謂至德也已矣
 'Yá 'í 'í { 'K'ü sün' chí' 'hò tak, hang ké' lok 佢莫至好德行嘅
 咯

He considers the practice of superior virtue the only thing
 worth speaking of.

焉而已矣 { Sau k'í shan ín 'í 'í 'í 脩其身焉而已矣
 'ín 'í 'í 'í { 'Tá 'lí tsz' 'kí kó' shan tsau' 'hai lok 打理自己個
 身就係咯

Cultivate personal virtue and nothing else.

已乎已乎 { K'í nang 'í 'ü 'í 'ü 其能已乎已乎
 'í 'ü 'í 'ü { 'Tím tak, w'á pá' lo pá' lo ní 點得話罷囉罷囉呢
 How dare you always say, Desist! Desist!

Expletives in Canton Colloquial.

已而已而 { 'í 'í 'í 'í ,kam chí 'ts'ung ching' 'ché 't'oi 'í 已而已而
 'í 'í 'í 'í { Pá' lo pá' lo, 'í 'ká t'í, kún 'm 'hò tsò' ké' lo 囉囉囉
 囉而家哋官唔好做嘅囉

Stop! Stop! for peril awaits those who engage in politics.

Chí 'ú 'ché 'yá 'í 'ín 'tsoi 之乎者也矣焉哉

Ts'at, tsz' 'nang fan shí' sau' 'ts'oi 七字能分是秀才

If you know well how to use the words from Chí to Tsoi.

You are a graduate, yea a Sau 'ts'oi.

The following expletives are those in common use in Punti Colloquial. A thorough knowledge of them is as necessary for intelligible conversation as the Tones and Aspirates; for they supply the place of the expression of our emotions, by which either a wish, a command or a question is implied according to the modulation of our voice. Most foreigners learning Chinese have hitherto paid too little attention to this subject. The consequence has been, that many, after having studied for eight or ten years, discovered too late, that they were not understood, whilst others, with less education and talent, and among them several ladies, have acquired so thorough a knowledge of the spoken language as to be able to converse in it with an ease, almost approaching to that of their mother tongue.

Of Interrogation.

Á 乜.—Mat, 'yé 'á 乜野乜 What?

Á' 呀.—'Ní 'kú 'ngo 'hò tak, 'hán 'á' 你估我好得閒呀
 Do you think I have much leisure?

Ché' 嗜.—'K'ü 'chí 'kò'm ké' ché' 佢止嘅嘅嗜 Has he only that?

'Má 嗎.—Chan ching' hai' lok, 'má 真正係咯嗎 Is it so indeed?

'Mé 𠵼.—'Kò'm wá' 'm hai' 'mé 嘅話唔係𠵼 Did he say so or not?

'Má 𠵼, for 'm 'á 唔呀. Mat, 'ní 'yan 'hò ké' 'má 乜你有好嘅𠵼
 Have you anything nice there?

'Ní 呢.—Mat, 'm 'pí 'ngo 't'ai 'há 'ní 乜唔俾我睇吓呢 Why
 do you not let me have a look at it?

'Mé 咩.—'Ní 'm 'chí tò' 'mé 你唔知到咩 Do you not know it?

'O 阿.—Mat, 'ní mau' tak, kò'm' ch'ut, 'k'í 'á 'o 乜你問得咁出
 奇啲阿 Why do you put so strange a question?

Pá' 𠵼.—Fong mat, 'yé pá' 𠵼乜野𠵼 What have you to fear?

Of Command.

Lá' 啦.—Kíu' 'hí tsau' 'íu' hū' lá' 𠵼起就要去啦 If he call, then
 you must be off.

Expletives in Canton Colloquial. Interjections.

Lá' 𠵿.—'Hò fá' t' hū' lá' 好快地去𠵿 Be very quick!

Ĳá' 喇.—Chik, hū' lá' 直去啦 Go straight on!

Lé' 唻.—Tsik, hák, hū' lé' 即刻去唻 Go instantly!

Of Affirmation and Response.

Ché' 𠵿.—Tsau' hai' 'kòm wá' ché' 就係𠵿話𠵿 Then speak in that

Ĳhí' 𠵿.—Tò hai' 'kòm Ĳhí' 都係𠵿𠵿 Matters stand thus. [way.

Ĳhí' 𠵿.—Pat, kwo' 'tò hai' 'kòm Ĳhí' 不過都係𠵿𠵿 Not different

Lo' 囉.—'K'ü tò' lo' 佢到囉 He has arrived. [from that.

Ĳé' 唻.—Chan chí' hai' lé' 真至係唻 It is so indeed.

Ĳé' 哩.—Mat, 'm hai' lé' 乜唔係哩 Why should it not be so?

Lo' po' 囉番.—'Ngo hū' lo' po' 我去囉番 I do go.

Lok' 咯.—'Mò ts'o' lok' 冇錯咯 So it is. — *no mistake*

Of doubt.

Kwá' 𠵿.—P'á' 'm hai' kwá' 怕唔係𠵿 I doubt it.

A little careful attention paid to this subject will soon help the student to acquire a proper knowledge of the application of these important particles.

*Interjections.**1. Of Sorrow.*

Ųi' Ųi' fú' 'mò' 哀哀父母 Oh! Ah! or Alas, my parents!

Ųi' tsoi' 哀哉 Alas! How sad! 'Ho sik, 可惜 What a pity!

Ái' yá' 挨乜 Ah me! Ái' yá' t'ang' 挨乜痛 Oh, how painful!

Ái' yá' hò' ts'ai' léung' 挨乜好凄凉 Oh! what misery! what sufferings!

Ųo' á' 'ho sik, 'ho sik, 阿呀可惜可惜 Oh, how lamentable! how lamentable!

Ų' fū' 嗚呼 Oh! how sad!

2. Of Joy.

Hí' hí' 嘻嘻 O Joy (A mother playing with her infant).

Ųán' tak, Ųán' tak, 難得難得 Fortunate! Fortunate!

3. Of Acclamation.

Í' Ųi' 猗與; í' tsé' 猗嗟 Bravo!

Míu' tsoi' 妙哉 Well done! Admirable! Excellent! O dear!

4. Of Admiration.

Mok' kwái', mok' kwái' 莫怪莫怪 No wonder! No wonder!

Interjections.

Tái' k'í, tái' k'í 大奇大奇 Wonderful! Wonderful! Oi á 嘖呀 do.
 Á 訝 Aha! Yau tsoi 悠哉 How exquisite! Yau tsoi 休哉 do.

5. *Of Anger and Ridicule.*

Hì 唏 Pogh! Fool! tsé chí 嗟嗒 Pshaw!

6. *Of Contempt.*

Fong' p'í, fong' p'í 放屁放屁 O fie! O fie!

Hí, hí 唏唏 or Hí, hí 嘻嘻 Fie! Fie!

Í 噫 Shame!

Of Threatening and Warning.

Hü' pá' 去罷 Begone! 'Tsau pá' 走罷 do.

Lò k'í, lò k'í 牢記牢記 Do not forget! Do not forget!

8. *Of Imitation.*

Hí, hí! 嘻嘻 Imitation of laughter.

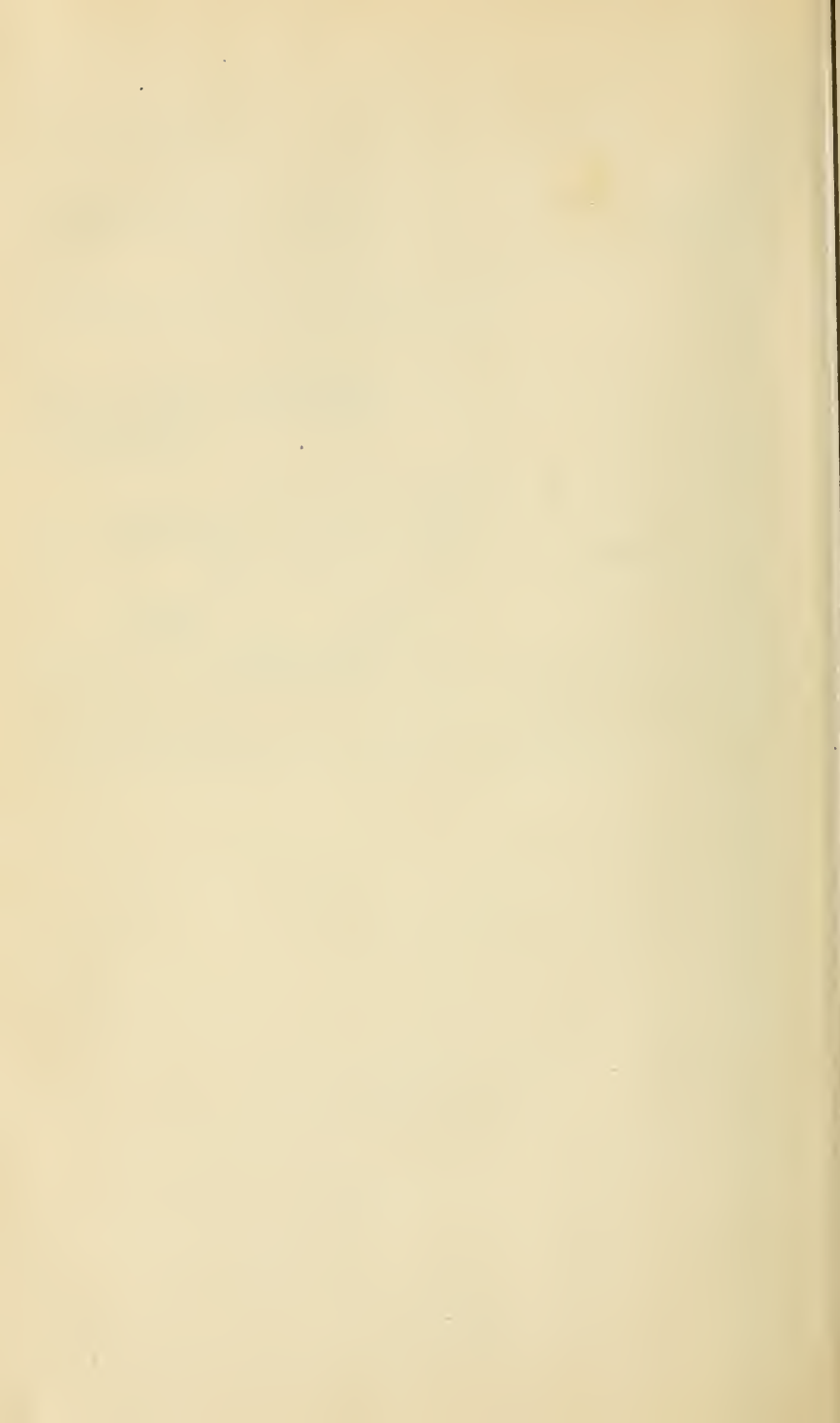
Típ, típ, táp, táp 噠噠噠噠 The noise of rain falling on hard sub-

Mé 咩 The voice of babies when crying (called mé shing.) [stances.

There are many more Interjections met with in books; but as they are easily recognised, they do not require to be noticed here.

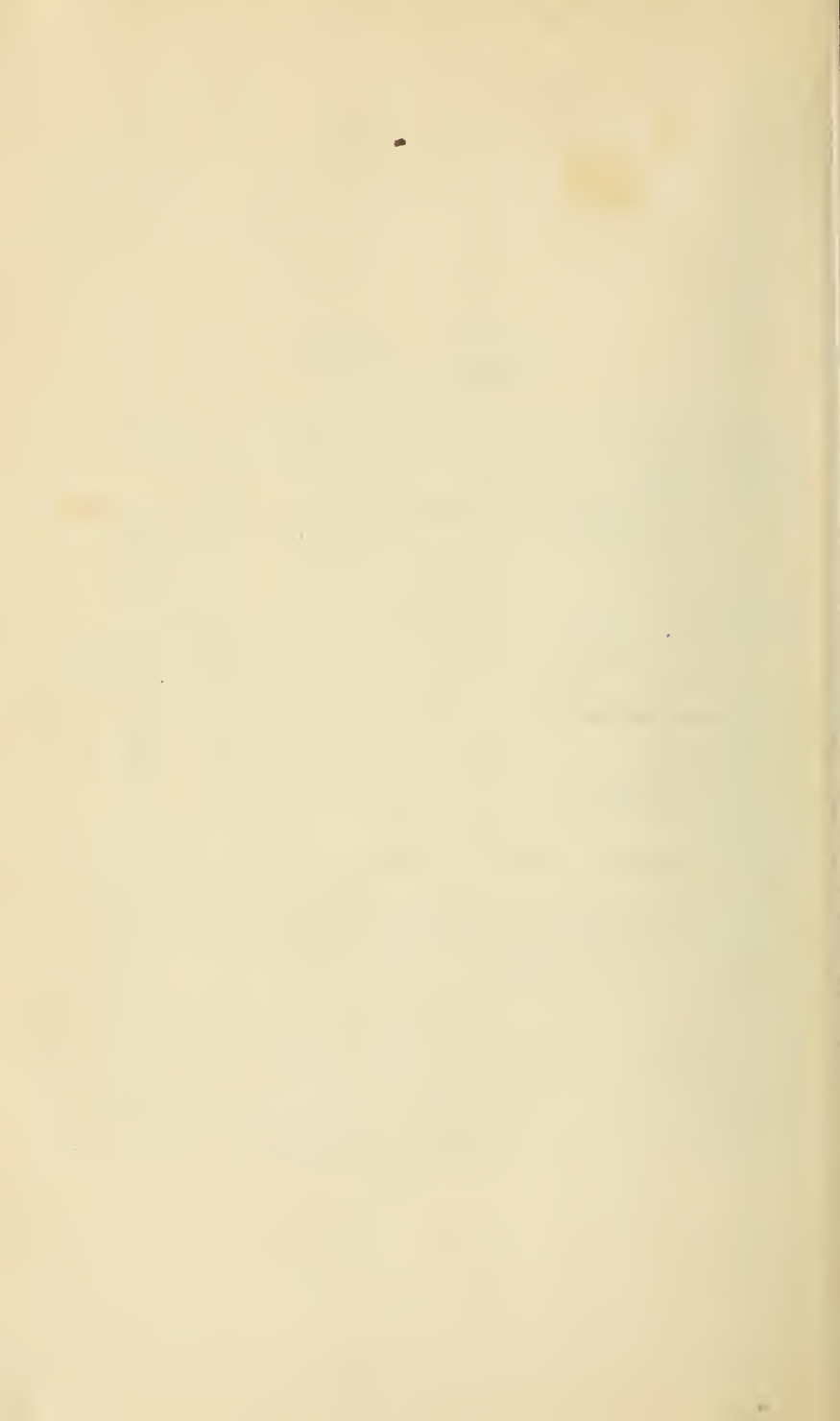






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ADDITIONS AND CORRECTIONS.

Page V	line	9 from below	for introduced	read introduced.
" VI	" 22	" "	remove the (.) after P & Ch.	
" IX	" 20	" "	for absorbed	read absorbed.
" XI	" 14	" "	for 寵	" 寵
" XIII	" "		after Relative 85	add <i>water</i> .
" XVIII	" 2	from above	for idea's	read ideas.
" XIX	" 1	" "	for kai	" kái.
" XX	" 5	" "	for cháu	" ch'áu.
" XX	" 13	" "	for toi	" t'oi.
" XX	" 3	below	for persue	" pursue.
" XXI	" 11	" "	add a (—)	after flag.
" 2	" 7	" "	for chin	read chin.
" 5	" 7	above	for unintelligible	read unintelligible.
" 7	" 10	below	put <i>of</i>	before stockings.
" 8	" 2	above	and elsewhere for 'ngan	眼 read 'ngán.
" 9	" 15	" "	for kwan	read kwán.
" 9	" 16	" "	for 'ím	" 'ím.
" 10	" 8	" "	for fat,	" fát,
" 15	" "		for hatches	" hatchets.
" 18	" 4 & 5	" "	for wai	" wái.
" 19	" 2	" "	for kín	" k'ín.
" 19	" 6	" "	for female	" female.
" 21	" 17	" "	inclose <i>very good</i>	in a ().
" 21	" 15	" "	for Hám ² páng ² lang ²	read Hám ² páng ² lán ² .
" 24	" 14	" "	for Hò	read 'Hò.
" 24		and elsewhere	for oi ² 愛	" oi ² .
" 28	" "	" "	for í ² 義	" í ² .
" 33	line 4	from above	for t'ai ² 太	" t'ai ² .
" 34	" 13	" "	for 'Hám	" Hám ² .
" 35	" 2 & 8	and elsewhere	for ts'in 賤	read tsín ² .
" 35	" 3	from above	for tak,	read tak,
" 36	" 11	" "	for yéuk,	" yéuk,
" 37	" 14	" "	for pò	" p'ò.
" 39	" 4	" "	for hai,	" hai ² .
" 44	" 4	" "	for kín	" kín ² .
" 44	" 18	" "	for kun	" kún.
" 45	" 7	" "	for fán ²	" fán.
" 46	" 10	" "	for resource	read resource.
" 50	" 11	" "	for beauty	" beauty.
" 54	" 16 & 17	" "	for tuk, 獨	" tuk.
" 59	" 11	" "	for 'Chau	" 'Ch'au.
" 61	" 4	" "	for kwai	" kw'ai.
" 64	" 15	" "	for Chí,	" Chí ² .
" 64	" 2	below	for ü	" ü

ADDITIONS AND CORRECTIONS.

Page 67	line 12	from above	for 'Nái	read 'Nái.
" 74	" 14	" "	for kwo'	" 'kwo.
" 75	" 1 & 8	" "	remove the (.)	after Optative and Mood.
" 78	" 9	" "	for lun	" lun².
" 81	" 1	" "	for lün'	" lün².
" 81	" 1 & 2	" below	for tsai'	" tsai².
" 82	" 12	from below	for tak,	" tak.
" 83	" 2	" above	for k'ü'	" 'k'ü.
" 85	" 10	" "	for 'mò	" mò
" 87	" 11	" "	for 信	" 信
" 88	" 3	" "	for acquaduct	read aquaduct.
" 88	" 14	" "	for kak,	" kák.
" 90	" 13	" "	for 'Ní	" 'Ní.
" 91	" 9	" "	for mai²	" mái².



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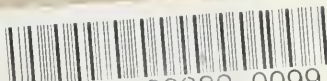
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